

THE
Christian Indeed,
AND
Faithful PASTOR:
Impartially Represented
IN A
Practical ESSAY,
AND
Historical ACCOUNT
Of the Exemplary
LIFE
AND
WORKS
Of the late Eminent

WILLIAM ASSHETON, D. D.
Rector of *Beckenham* in *Kent*, Preben-
dary of *York*, and Chaplain to his
Grace the Duke of *ORMOND*.

By THOMAS WATTS, A. M.
Vicar of *Orpington* and *St. Mary Cray* in *Kent*.

L O N D O N:

Printed for CHARLES RIVINGTON, at the *Bible* and
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LONDON:
Printed for CHARLES RIVINGTON, at the Mill and
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T O

The Illustrious, his Grace

J A M E S

Duke of Ormond, &c.

Chancellor of the Universities of
Oxford and *Dublin*, Knight of
the most Noble Order of the
Garter, One of His Majesty's
most Honourable Privy-Council,
and Captain-General of all His
Majesty's Forces, &c.

This *Practical Essay*, and *Historical Ac-*
count of the LIFE and WORKS of
his Grace's First and oldest Chaplain,
the late Reverend Dr. WILLIAM
ASSHETON, is humbly Dedicated
and Presented, by his Grace's

Most Devoted,

And Faithful Orator,

Thomas Watts.

T O

The Illustrations his Grace

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Mt. Deane

and Fellow of the

Thomas



THE
PREFACE.

IF Historical Accounts of Men's Piety, Learning and Charity, have not been esteem'd the least among useful Writings; nor tended a little to regulate the Practice and Imitation of private and obscure Persons, who yet have been famous in the Congregation, have shin'd in Darkneſs, and done all poſſible Good in their Generations:

I F the Lives and Characters of eminent Men (tho' of low Degrees) in all civiliz'd Nations among the *Heathens*, have been accounted the beſt, and the moſt inſtructive and delightful Parts of Hiſtory:

I F

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IF not only the chief Apostles, and immediate Followers of our Grand Exemplar, and only perfect Pattern the Holy and ever blessed JESUS, with many of his noble Army of Martyrs and Confessors, that exactly follow'd the Captain of our Salvation in the Ages of Miracles, &c. but many of the Faithful since, both Pastors and People, have been well recorded as honourable and blessed, have had their Memories preserv'd, and their good Works in all Ages transmitted to Posterity, for Examples to others, as far as they were Followers of JESUS:

IT may not, I hope, be thought useless or insignificant, to propose an eminent modern Example to this Age, wherein so few appear primitive; and so many are conscious of their own Demerits without Amendment, they judge all others like themselves; and wherein those who
are

The PREFACE. iii

are conceited of their own fancied or real Worth, wou'd not have it eclipsed by any brighter Lustre, and so with the former decry all Commendations of another; as has been observ'd in this Affair, while both these unite in the highest Encomiums of Dr. *Asperton's* Piety, Learning and Charity, yet refus'd to encourage the publick Notices thereof; and when urg'd to Reasons, have differently objected his private Life, little Books, and want of Courage, which I briefly remark, as these Objections may be fully answer'd by any Candid Reader of the following History; wherein you will find,

First, That his Life was very publick; publick in his School-Exercises, and University-Disputations; in his College-Fellowship, where the whole Society do yet honour his Memory, and accordingly encourage
this

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this small Work: As he was publick in his first printed Books there, for which his Contemporaries still proclaim his Fame, and publick in his highly honour'd Chaplainship both here and in *Ireland*, where he might have been rais'd, as he well deserv'd, to the Episcopal Chair; then the Objectors would have thought him publick enough, which his Modesty hinder'd; yet was his Life no less so in his City-Living sometime, and his publick Preaching both here, and at Court often; as even in his long chosen Retirement, where he was publickly instructive, edifying, hospitable, and universally charitable, generously Beneficent, void of all Selfishness; where he so form'd, and openly pursu'd with Cost and Labour, until he settled his noble Proposal of Jointures, &c. which may tend to a greater and more publick Good, than if he had
founded

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founded an Hospital for Widows in every County of the Kingdom, as the Worshipful Company of *Mercers*, by their faithful Management, may demonstrate to his perpetual Honour, and their own. Thus was his Life spent in all publick Good as far as possible, beyond his Station. And can this be contemn'd as a mean, private Life? Is here nothing worthy our publick Esteem and Imitation? Besides his many publick Writings, which appear in the Sequel,

Secondly, NOT to be little Books only, tho' these are the major Part; and for these he was most honour'd, as being of more general Use and Benefit; yet you will find many large enough, and treating upon nice Subjects both in Divinity and Politicks, and every one plain and comprehensive, which was his Excellency in Style and Method, his least Book

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Book containing *Multum in parvo*.
Therefore scarce any of them will
bear an Abridgment, any more than
some Readers, who think all Abridg-
ments injurious to Authors, not con-
sidering their Usefulness to the ma-
ny who are not able to purchase
Volumes. However, the Me-
thod I have taken can prejudice
none, wherein the Author and his
Works have their particular just Re-
commendation, not omitting the
chief honourable Imprimatur, &c.
and wherein the Reader may see the
Heads and Substance of all in his
own Words and Method, from the
very Contents, Epistles, and Pre-
faces of most; wherein are gene-
rally found the whole Design and
Spirit of Authors, sufficient for Con-
templation and Conduct: So have I
ventured almost upon Singularity
herein; when yet I could take no
other Method, but what I could
have

THE PREFACE. vii

have no Right nor Pretension to, by publishing each Book at large, in one Volume, which I leave to the covetous or cavilling Objectors, who may

Thirdly, BE convinced from the whole, that our eminent Author never wanted due Courage, as you may observe throughout his Life and Writings. The Courage of a true Church-Christian and Loyal Subject he shew'd in his Youth, in the most trying Times, under *Dissenting Teachers*, and among rebellious Opponents in School and College; and much more afterwards did it please GOD to endue him with the Courage and Resolution of a faithful Pastor, to preserve those sacred Rights committed to his Trust, to promote solid and substantial Piety with Zeal and Diligence, and persevere to the End in a conscientious Discharge of all the important Duties of his holy Function.

WITH

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WITH such Courage did he preach, write, and discourse against *Blasphemy, Atheism, Heresy, Rebellion, Schism* and *Sedition*, as well as against *Popery* and *Libertinism*, even at their Height; so courageously he defended our primitive Doctrine, Worship and Discipline, and was no mean Champion of our excellent Constitution in Church and State; so bravely he opposed Vice and Error, Profaneness and Immorality in the great and rich, as much as in the poor Sinner; never complying with any, but confuting or rebuking all in the greatest Decency, with prudent Courage; so pressing their Reformation, or Punishment if obstinate.

WHAT Courage then did he want? None but the partial and slavish, the furious and uncharitable, the selfish and too often pernicious Bravery of a Partizan; which was
contra-

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contrary to his truly Christian meek Spirit, contrary to his exceeding good Nature, really good, friendly and beneficent to humane kind; wherein if he err'd, surely he was most pardonable; who yet never err'd wilfully or treacherously, nor contributed to the least Fear or Surmize of publick Mischief; but endeavour'd to prevent all, to heal our Breaches, and reconcile the most differing Parties; yet spar'd neither his Purse, nor Person (tho' infirm) in Time of Danger, to take Journeys, and appear courageously at Elections, &c. following the Freedom of his own Judgment, as all should with the just Liberty of *Englishmen*, without which he thought there could be no free Election; wherein he regarded neither Friend nor Foe, nor ty'd himself to any Candidate, but voted for or against the same as he saw Cause; or absented, where he cou'd
not

x The PREFACE.

not be free, without immersing himself in any Party, or injuring others; whereupon you may read his serious Reasons and Observations at large, with his constant firm Adherence to our Laws and Constitutions; which he well understood, and no Man more valu'd, or laid to Heart in any Reign; wherein he was sure of Union with all wise honest Statesmen, and true Subjects, who, he hop'd, might secure the same, without such odious Denominations, or cursed Distinctions, as a great Prelate formerly censur'd those that will not allow any Thing right, but in Parties, that are generally wrong, and are so toss'd and jumbled as they are rais'd and manag'd by subtle Politicians, and dissembling Princes, whereof Histories inform us, with the too fatal Prevalency of some, to the Distraction of Nations, and Ruin of Kingdoms,

by

The PREFACE. xi

by old *Satan's* Maxim, *Divide & impera*; which all good Men lament, as he did, and had the true Courage to avoid, in the Midst of Solicitations and Clamours too; even from those who seem'd to be full of Pleas for Peace, and shewing the true Way of Concord of all Christian Churches; in the Stile and Title of Mr. *Baxter's* two pernicious Books, as they are justly censur'd in the Life and Works of the great Bishop *Stillington*, p. 43. to be Pleas for Disorder and Separation, and fraught with such impracticable Notions, and dividing Principles, as tho' his whole Design was to prove contrary to his Title and Pretences; and leave his Life and Sting together in the Wounds of this Church; when even those who profess to love and plead for Peace and Union, and to bring Water to quench our Flames, do but add more Fewel to them,
and

xii The PREFACE.

and encrease our Dissensions, as this may be seen in more private Quarrels, in most Family-Disputes, and Parochial Feuds, or Contentions in froward spiteful Neighbourhoods. Which some, among all Parties, promote of Interest, as the learned Mr. *Wall* observes, and seriously warns against, in the Conclusion of his History of *Infant-Baptism*, those being such, whom St. *Paul* condemns, as serving not our Lord JESUS CHRIST, but their own Lusts. So they foment Faction and Schism, drive on Party-Quarrels, begin Civil Wars with impudent Pamphlets, contribute readily and liberally to such vain and humourfome Papers, and Plays ; making these engrofs the Trade of Booksellers, to the Neglect and Discouragemnt of Piety and Learning, as to the Destruction of Charity with common Humanity, inflaming and amusing the Age, to de-

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The PREFACE. xiii

delude the Vulgar on their several sides, each denying all Wit, Judgment, Knowledge, Truth and Honesty, and even common Sense to their Opposites, or to those who are not of their Cabal, which is styl'd High-flying indeed among the very Low, and in all, abandoning Modesty and Moderation to a Witness, &c. for which I refer you to the Reverend Dr. Cockburn's Preface to his late Book, entitul'd, *Salvation, the peculiar Privilege of the Church*. Wherein he shews these violent, unhappy Discouragements of Religious Undertakings, and how not only such mad Men and Apostates oppose the Attempts to promote Christ's Church and Kingdom, but they are also often very much envied and obstructed by grave, sober, and serious Persons, unless these Attempts be made by one of their Party, and can at the same time serve their Interests, which

b their

xiv The PREFACE.

their Religion must truckle to. O horrid Prophaneness, and vile Hypocrisy ! which Dr. *Assheton* ever dreaded, and bewail'd nothing more than the Sins and Divisions of our own Church-Men, wherein Satan plays his Master-piece, to ruin our beloved Sion, by its very Inhabitants. Therefore he pray'd and endeavour'd (tho' in vain) to stop and turn the impetuous Stream of Mens Passions, Humours, and Interests, and to make all Discouragements vanish away; considering himself the Minister of Jesus Christ, not of a Party, and one who ought to please and obey GOD, rather than Men; yea, to do what Service he could to his Truth and Religion, tho' to their Displeasure, and his own Loss, how improbable or difficult soever the Success might be; which he humbly submitted, and so continu'd true to his GOD, to his Church, to his Prince

The PREFACE. xv

Prince and Country, obeying their Laws, and really advancing every Man's true Happiness both here and hereafter; *doing good to all Men, but especially to the Household of Faith*, at all Opportunities, and upon all Occasions.

IN Brief, he had the singular Courage of a truly ancient *English* Gentleman, and Christian Priest, or Martyr, to stand alone for the Honour of his GOD and Saviour, and in the Defence of his Brethren; to face Oppression, despise Calumny, and vindicate injur'd Innocence, which cowardly, base Spirits rather load with Slander and Wrong; more vilely encouraging, rather than opposing and discountenancing, as he did both publick and private Scandal; condemning Falshood and Lying, and being more concerned at these Sins in others, than at any Affront to himself.

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ALL which you'll find demonstrated in the various Instances of his Life and Works, worthy the Imitation of the rich Gentry and Clergy; as worthy the Gratitude of all his poor, or afflicted Brethren, sufficient to engage the Veneration, Esteem and Honour, due to his Memory from every true Clergyman, and regular Parishioner in particular, who can't but thus far vindicate his righteous and peaceable Behaviour throughout, and take in good part (to their own Improvement) this my pious Attempt to preserve his good Name and Books from Oblivion, and give the World such an Account of this excellent Person, as the Laws of Friendship and Gratitude oblige me to, which, I hope, will excuse every Personal Concern, and Occasional Notice of my own, in the Relation.

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I can answer for the Faithfulness and Impartiality of the whole, which was much more my Care, as being more essential and commendable, than the Dress of Expression, which cannot be so exact in such Variety of Books and Passages. However mean the Performance may be, yet surely none can take Offence, who are Lovers of Piety and Truth, of Peace and Honesty, like our numerous Friends of all Ranks and Orders, who have honoured this small Work with their Subscriptions; and cleared all the Difficulties and Obstacles of this Impression in such a confused, licentious Age, wherein Books of Divinity (unless Heretical, &c.) are regarded with the greatest Indifference, which even Booksellers will not encourage, tho' in the Way they seek Encouragement for others; seeing the Generality so taken up with the Times, as not to mind

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Eternity, that last Stake, and most necessary, grand Concern of all: They put it off as insipid and troublesome, or will not find leisure to consider Religion, and the Salvation of Souls, and scorn to be taught by their Priests, whom they will neither allow to act as the Messengers of Peace, as our gracious Queen was pleas'd to remind her Clergy in Convocation, upon their late Address: But our Free-thinkers, Scepticks, Peace-breakers, and Free-actors, with the sacrilegious, prophane, contentious, and seditious Herds, daringly oppose all; as they arbitrarily infringe other Men's Liberties, and will not give the Freedom they take, but enslave their Inferiours, &c. who must therefore be a Reproach and Scandal to any Party who push their Resentments (as the fore-mention'd Dr. *Cockburn* observes in his Preface) about these
Earth-

The PREFACE. xix

Earthly Differences, even against Heaven, and are turned so apprehensive of being enslaved (to speak in their own Language) and of hazarding or lessening their Idol-Wealth and Estates, that they will not hear of the Obligation to subject themselves to GOD and his Ordinances; but are jealous of all who perswade them to it, as if they were Enemies to humane Liberty, of which they have very false Notions: Whereupon I may add, they render themselves the vilest of all Slaves, to the Ruin both of their present and eternal Welfare; however, some may flourish for a time, and divide the World between the Knaves and Fools, threatening still both Church and Crown, who declare they will not be imposed upon by either, nor will give any Quarter to the Tribe of *Levi*, tho' GOD's peculiar Inheritance; which they vilify, suppress,

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and slander, with the Father of Lies and Cruelty, to the last Degree.

THEY therefore put us upon the Necessity of a stricter Union, or else make us destroy our own sacred Order, which certainly we may best maintain (as we ought without Noise or Faction) with all its Rights and Duties, by Zeal, Love, and Fidelity; as Dr. *Assteton* did, by keeping true to our Oaths and Subscriptions, highly true to all our Obligations and Relations to our Antient, Episcopal Church, which was always at his Heart; who knew that no Church or Kingdom divided against it self can stand; not even the Kingdom of Belzebub, the first and great Author of governing Men by Parties, as an excellent Prelate observes. What should the Clergy then have to do with diabolical, dividing, bloody Parties, that undermine the very Foundations of
Ho-

The PREFACE. xxi

Holiness, Peace, and Order ; that will not so much as humanely favour, do justly by, or shew Mercy, nor sometimes even common Civility to any but their own Side ?

WHOM then shou'd we joyn with, but the sincere and disinterested, the well-principled, virtuous and unprejudic'd ? as some such may be found even among Parties ; such who take the Part of Church and Crown, to preserve our excellent Establishment, and prevent the natural Consequences of Satan's dividing Machinations, the Calamities of a Civil War ; that grossest Absurdity in Politicks, that greatest civil Evil, destructive equally of all Interests, sacred and profane, landed or monied ; as the same learned Bishop remarks, as all distracting Feuds and Animosities are ruinous to human Society, and most opposite to the Spirit of Christianity, which our
good

xxii The PREFACE.

good Doctor eminently manifested, as a real Christian and faithful Pastor of the soundest Part of Christ's Holy Catholick Church upon Earth. And some he found so well disposed on all Sides, such whom he wish'd to see distinguished so far into honest Party, as to be separated from the Faulty ; with the Love and Courage of Martyrs, like his, in time of Danger, to suffer, as well as act inoffensively and legally ; so happily to unite with all, who are impartially true to our whole Constitution, avoiding every Encroachment, and extream of Tyranny and Anarchy, of Popery and Presbytery, &c. with every Transgression, Scandal, and Sacrilege. Such only are the truly wise, peaceable, and honest Subjects of all Degrees, both among Clergy and Laity, who leave every one to their legal, just Liberty, not to exceed their Bounds, nor meddle
be-

The PREFACE. xxiii

beyond their own Sphere, which they never infringe, never threaten, nor compel any of their very Dependants, &c. who want only to understand each other better, and promote Peace with the Truth, as it is in Jesus our Lord, never dividing but from the Enemies thereof, always acting as *Christians indeed*, and *faithful Pastors*, who are both wise and harmless, who beware of Seducers of all sorts, according to our Saviour's Warnings in his Gospel; and pray with *St. Paul*, to be delivered from *VVicked and Unreasonable Men*.

A D-

Advertisement.

WHereas this Impression was too long delay'd, to the Author's great Disappointment, and the Subscriber's Displeasure; and happen'd to be finish'd at last, just upon the Demise of our late excellent Queen, of ever blessed Memory;


All Readers are desired to make the proper Amendments in those Parts of the Book where her Gracious Majesty is nam'd; and to follow her great Example of solid Piety, Truth, and Justice; with universal Charity, Peace, and Clemency, innate and conspicuous enough in her, one would think, to silence and shame the Confusion of Parties, which have prov'd so very scandalous and fatal; as the consummate Wisdom of her Royal Protestant Successor (whom GOD long preserve) will soon distinguish and controul; and will find those to be the best Christian Subjects, and most faithful Pastors (worthy of all Protection and Encouragement) whose Principles and Practices run Parallel with the Reverend Doctor, whose Life and Works impartially follow.

T H E

T H E
C O N T E N T S
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L I F E and W O R K S

Of the late Reverend

Dr. WILLIAM ASSHETON.

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T H E



THE
L I F E
O F
Dr. WILLIAM ASSHETON.



INTRODUCTION.

AS the Memory of the Just is ever Blessed, and one Friend cannot too gratefully Honour another, nor raise him a better Monument, than by recounting his good Works for the Example and Instruction of Mankind :

SO does Friendship and Duty oblige me to this publick Memorial of the Piety, Learning, and Charity of the late Reverend Dr. *William Assheton*, whose Works are thus truly Blessed, and ascertain'd of an everlasting Reward in that Heaven above,

bove, which he so rationally and gloriously describes, in his *Pious Vindication of the Immortality of the Soul*; an excellent Work, just mention'd in this Place as the Foundation of this Practical Essay (for publick Good) upon a Life spent in doing well; yea, thro' Faith and Imitation of the most Blessed Jesus, doing nothing but good according to his Power in human Weakness, &c. as far as I have heard, or known in all my Acquaintance, and Intimacy with him almost thirty Years past; for he disdain'd not the Friendship of his Inferior, never frown'd on his poor Brother, nor slighted his Complaints. Oh were my Soul with his! whose Bosom I found always open, was happy in his Conversation, and had the Liberty of his Study, all his good Thoughts and Deeds communicated to me.

WHICH in a few Years longer, might have engag'd him to a right Disposal of his compleat Library, as I often remind'd him upon some late generous Parochial Attempts, and Proposals of the Honourable Society for promoting Christian Knowledge, for the Benefit of poor Vicars and Curates; among whom I must now despond, must want in these Parts those necessary Helps; more sadly lamenting that hasty Death which has depriv'd us of all, and left no such Brother here,
none

Dr. William Asfheton. 3

none like-minded, however capable, &c. Whereupon may we cast a Veil now, while I thus endeavour to lay before all Men one of the best Modern Examples, and some of the most useful Books of the Age.

TO shew the Laity an easy true Pattern of what all should strive to be, real Disciples and Christians indeed; as well as the Clergy, what none of us should ever fail in, of being zealous, faithful Pastors, &c.

WHICH plainly and impartially to represent, I must take leave to view, and review him thro' the several Stages of his Life, especially the latter, both in his private and publick Capacity; and to collect the most Argumentative and Instructive Parts of his various Writings in their distinct Annals, as interspers'd throughout his Life after he arriv'd at Man's Estate. With the preceding Time, from his Birth, I begin his Character, and then proceed to his Works in such a Method, as may answer my limited Compass according to my Proposals, and not to extend the Price of this beyond the largest of his; neither to prejudice the Sale of any, nor encroach upon the Proprietors. Which Method, I hope, with the many agreeable Observations, and practical Reflections, chiefly in his own Words, as far as occurs to Me-

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mory,

4 *The* LIFE of

mory, (particularly in declaring his middle Course between the violently *High* and *Low*; as he always shunn'd Extreams, kept the Golden Mean, *in quo medio tutissimus ibis ad Cælum*, and practised the true Moderation of the Church of *England*, his ever beloved Mother) may be satisfactory to all unbias'd, impartial Readers; and may not be unuseful to those who have most of his Books already, or may soon purchase all his *Practical*, and chief *Controversial Works*, being common and easy to be had, excepting the Four first which are out of Print; whereof I have therefore made larger Abstracts, which shall be ready for my Worthy Subscribers upon Occasion, tho' I cannot so much as imitate, but only reverence and admire; and so refer all to the truly Honourable and most Eminent Mr. *Nelson's* Life of the late Excellent Bishop *Bull*.



Dr.

Dr. Asfheton's Birth and Education.

I. **T**HEN, may his Birth and Education begin his Character, as those are no inconsiderable Ingredients in any Man, and are happily the best Foundations of an excellent Life! However, too many so basely degenerate, and behave so contrary, as to prove the sharpest Grief and Scandal to their Friends and Families, while others of mean Extraction, or vile Parentage, ill Breeding, and no Literature, &c. may by some extraordinary Faculty, Grace, or wonderful Providence, prove good Men, and (to the Shame of those Superiors) become famous in their Generations.

YET good Birth and Education are highly to be esteem'd, gratefully improv'd, as the first chief Means of all Vertue and Felicity, and so accounted peculiar Blessings indeed; whereupon may be rais'd all solid Piety, Beneficence, and Honour in such Posterity exceeding their Ancestors, of whom none can decently boast, but those who endeavour either to equal, or excel. Thus truly Honourable was the

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Birth, thus Blessed the Education of my dearest Friend, descended from a Reverend Father, Rector of *Middleton* in *Lancashire*, of the Ancient Family of the *Baronets* of that Name and Place, so nearly related to the present Honourable Sir *Ralph Assheton*.

HE was born in the Beginning of our National Troubles, *An. Dom.* 1641. when the black, hellish Storm arose upon our Ancient Monarchy and Episcopacy; the Nations raving in their Representatives, and the People imagining vain and villainous Things, as deluded by their bloody Leaders, whom GOD permitted (in his righteous Judgments) to drive furiously in an unnatural Civil War; to carry on, and finish the most inhuman grand Rebellion, with unparallel'd Treason, Murder, Usurpation and Tyranny, in the Diabolical Depth of all hateful Hypocrisy, which deceived many ignorant, unwary, and well meaning weak Persons, both in Youth and Age; which spurr'd on the rash, giddy, and ambitious, and infatuated the greedy, selfish, designing Wretches to their everlasting Shame and Horror.

IN those dismal Times did he begin his Mortal Race, and yet was Blessed, more providentially Blessed in some Orthodox and Loyal Instructors, such as secur'd him from the general Contagion. So early,
even

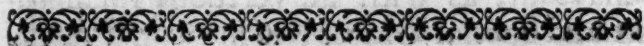
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even then, did he imbibe the sound Principles of our pure and undefiled Religion, that kept him unspotted from the World : However, he fell into some dangerous Hands at School, and the University ; and lay under many Temptations, where the Leavens of Error and Hypocrisy prevail'd. And tho' in his Childhood, he cou'd not be sensible of the most astonishing, tragical Act in the *Royal Martyr's* Fall ; yet every Year, as he grew up, presented such horrid Scenes before him, that he cou'd not but receive the proper Antidote in his Youth, and dread the Villanies of that Age, till the glorious Restoration-Day ; which fix'd him in all good Principles, and made him always zealous for our excellent Constitution both in Church and State. Besides, as it pleas'd GOD to endow him with a most towardly Disposition, a most compassionate good Nature, a very studious humble Mind, and modest Behaviour, as with all vertuous Inclinations and special Graces ; so he cou'd never be so much as tainted with ill Notions of any kind, nor ever be drawn into the Party of any furious Zealots, Libertines, &c. whom he wanted not Spirit to oppose upon all due Occasions, and in proper Seasons throughout his Life, which distinguish'd him even in the Country-School, but more eminently in *Brazen-Noze-Col-*

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lege, Oxon, where he made such Progress in all good Literature as soon to merit a Fellowship; and in this Station was so highly esteem'd, as at length to be judg'd worthy of the Headship, to which he had an honourable Invitation, sent him voluntarily, (upon the last Vacancy) but few Years before his Death; which he both humbly and conscientiously declin'd, as I well knew, and heard from his own Mouth: However, no Man expressed more Veneration for his *Alma Mater*; and had he dy'd sensibly, a grateful *Memorial* might have been left that flourishing College; perhaps some Part of his Library, tho' least wanted there.

HERE he commenc'd an Author; as such, I must now begin to represent him in due Course and Order,



His



His First BOOKS.

II. **A**S all his Works were both occasional, and seasonable, most charitable Beneficent, and Pious; so he begun his first Attempt in Print, upon some unhappy Disturbers of our *Israel*, whom he treats as the dearest Brethren, how destructive soever they had been, and how dangerous they were at that time (even soon after the wonderful Restauration) to our Church and Monarchy. He engag'd them fairly with their own Weapons, produc'd their very best Authorities with the Nation's highest; most friendly and convincingly urging those he well knew, (as he would their Followers) to a just Reconciliation with our beloved *Sion*, &c. in a Book first without his Name, Entitled,

TOLERATION Disapprov'd and Condemn'd by the Authority and convincing Reasons of,

I. *That Wise and Learned King JAMES, and his Privy-Council, Anno Reg. II^{do}.*

II. *The Honourable Commons assembled in this present Parliament, in their Votes, &c. Feb. 25. 1662.*

III. *The*

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III. *The Presbyterian Ministers in the City of London, met at Sion-College, Decem. 18. 1645.*

IV. *Twenty Eminent Divines, most (if not all) of them Members of the late Assembly; in their Sermons before the Two Houses of Parliament on Solemn Occasions. Faithfully Collected by a very Moderate Hand, and humbly presented to the serious Consideration of all Dissenting Parties. Printed at Oxford in the Year 1670.*

IN the very next Page are set down the Names of their Eminent Divines, whose Testimonies are recited; which are added again, at the End of his solemn Preface, and the Beginning of his Collection: As in the Conclusion of his Second Edition, which he publish'd the same Year, containing Eighty Six Pages in *Quarto*, with his Name to it, and the *Pro Vice-Chancellor of Oxford's Imprimatur* before it, viz. *Pet. Merw. Dat. Oxon. 4 Cal. Mart. 1669.* The Title was the same with the other, with this Addition to it, *Faithfully Collected by William Assheton, Master of Arts, and Fellow of Brazen-Nose-College in Oxford. The Second Edition corrected and enlarged, with an additional Preface; wherein the Nature of Persecution in general, and the unjust Complaints of the Dissenting Parties concerning it in particular, are distinctly consider'd,*

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consider'd. Printed likewise at Oxford in 1670.

BUT the former Preface is likewise added, with this Advertisement before it, *There are some Passages (particularly Page 2. and 4.) will seem Impertinent, till the Reader is inform'd that in the first Edition the Author's Name (for Reasons best known to some whose Judgment he highly values) was conceal'd, but is now (by the same Advice) prefix'd.*

HEREIN he makes the most Affectionate and Solemn Address to his Dissenting Brethren; vindicating himself from their uncharitable Censures and Aspersions; shewing the Occasion of this Work; how he became dissatisfied about *Toleration*, which he liked at first, and now proves it to be impracticable by their Petitioners for it; whom he cou'd not find Intelligible in their Proposals, and whom he next endeavours to Confute, from the Zealous Testimonies of their own Friends against *Toleration*; whose Names (as in the Contents at last) are set down after the Preface, with an honest Heathen Observation.

Dr. Cornelius Burgesse, Mr. John Ward, Mr. William Good, Mr. Thomas Thorowgood, Mr. Humphry Hardwich, Mr. Arthur Salway, Mr. William Reynor, Mr. Thomas Case, Mr. John Lightfoot, Mr. Thomas

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mas Watson, Mr. George Hughes, Mr. Edward Calamy, Mr. Richard Baxter, Mr. Thomas Horton, Mr. Lazarus Seaman, Mr. Matthew Newcomen, Mr. Richard Vines, Mr. Simeon Ash, Mr. James Cranford, Mr. Thomas Edwards. Cujus aures clausæ veritati sunt, ut ab amico verum audire nequeat, hujus Salus desperanda est. Cic. Rhet. Lib. I.

THUS concluding his Address before,
I speak as unto Wise Men, judge ye what I say.

So after his fair and impartial Collections, with a few Marginal Notes only of his own, he comes to the Conclusion,

In these Contents.

<i>A serious Reflection upon the Premises.</i>	P. 81
<i>'Tis not Toleration, but Reformation that Non-Conformists intend.</i>	82
<i>The Reasons which caused the Author so to think.</i>	83
<i>A Proposal which Non-Conformists are desired to resolve.</i>	ib.
<i>Non-Conformists are Schismatics.</i>	85
<i>A very humble Address to his Majesty and the Parliament, the Substance whereof he reprinted Anno Dom. 1678. in a little Tract against Indulgence.</i>	86
	IN

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IN this manner endeth his first unanswerable Treatise, with a powerful Dilemma upon the Non-Conformists, concerning their very contradictory Notions of any Thing Sinful required in our Communion, and their Denial of any Toleration or Indulgence to the Church, or to each other, as they get into Power; which yet have been omitted, with the Doctor's Marginal Notes, Preface, &c. by a late Editor of the 3d and 4th Heads of his Collections, concluding with the twenty foremention'd Names, and a short Abstract of De Foe's Writings against *Occasional Conformity*; so publish'd when the Bill was upon the Anvil, 1705. with this Title,

THE Principles of the Dissenters concerning Toleration, and Occasional Conformity, humbly dedicated to the Lords Spiritual and Temporal in Parliament assembled; with seasonable Advice to the Dissenters.

IN the Preface whereof, as in the Dedication, he improves the Doctor's Exhortation, and adapts it to our Times; neither of them grudging an Act of Indulgence to any Protestant Dissenters, but directing them to the right Use of it; to make them, (says this Editor) if possible, content with their Toleration, and not seek on Pretence of it, to grasp at the Power of Governing,
which

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which of all Things renders it most suspicious; as if being tolerated themselves were not their Business, but to get themselves into a Power to Persecute others; as instanced both here and in *Scotland*.

SO to return to our Doctor; whilst he was Fellow of *Brazen-Nose-College*, he was early call'd into the best Chaplainship in the World, next to the Royal; which hastned his Degree of Doctor in Divinity, in the just Completion of his Terms and Studies. Thus with all decent Qualification, he attended the greatest Subject of the Age, a most Loyal Viceroy, and truly Noble Prince, the late renown'd Duke of *Ormond*, whom the most faithful, noble Historians so immortally Characterize. Whose beloved magnanimous Grand-son, that now fills his Place and Honours, continu'd this Doctor his Chaplain to the last.

IN this Quality he serv'd his first Patron both in *Ireland* and *England*; there modestly declining all Preferment. His attendance brought him to the *English* Court and City, where he frequently Preach'd, and sometime enjoy'd the Living of *St. Antholin's*, until his Grace's Interest in the Honourable Family of the *St. John's*, translated him to his darling Retirement in the Rectory of *Beckenham* in *Kent*, *Anno Dom. 1676*. So near the very middle Part of his

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his Life, who had two Years before publish'd his third Work, and dedicated it To the Illustrious his Grace James Duke of Ormond, &c. Lord Steward of his Majesty's Household, Chancellor of the Universities of Oxford and Dublin, Knight of the most Noble Order of the Garter; and one of his Majesty's most Honourable Privy-Council. With this Imprimatur,

Hic Liber cui Titulus, The Cases of Scandal and Persecution. Anto. Saunders Reverendissimo in Christo Patri ac Domino, Do. Gilberto Archiepiscopo Cantua. a Sacris Domesticis. Ex Aedibus Lambethanis, Decemb. 9. 1673.

The whole Title Page runs thus,

THE Cases of Scandal and Persecution;
being a seasonable Enquiry into these two Things,

I. Whether the Non-Conformists, who otherwise think Subscription lawful, are therefore oblig'd to forbear it, because the weak Brethren do judge it unlawful?

II. Whether the Execution of Penal Laws upon Dissenters, for Non-Communion with the Church of England, be Persecution? *Yes*

Wherein they are pathetically exhorted to return into the Bosom of the Church, the likeliest Expedient to stop the Growth of
Popery. By William Assheton, D. D.

Domestick

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Domestick Chaplain to his Grace the Duke of Ormond. Printed at London in the Year. 1674.

FOR the Publication of this Book, he gives such Occasional convincing Reasons, both in the Dedication and Introduction, that they may not be unuseful, or unseasonable to be repeated now, with the like proper Collections, as I have made from his former Writings, because they are all out of Print, &c.

First, Then he observes humbly to his Grace, ‘ How this small Tract will be
‘ look’d upon, if at all, by my Dissenting
‘ Brethren, is no very hard matter to conjecture. I am now sufficiently instructed
‘ what Entertainment to expect from these
‘ Men, who are so far from being convinc’d
‘ either from mine, or any other Man’s Arguments, when inconsistent with their
‘ Interests, that (as late Experience hath
‘ prov’d it) they dare not believe their
‘ own; they are so harden’d with Prejudice, blinded with Passion, byass’d by
‘ some false, yet plausible Principle, (which
‘ they must not recant whatever betides
‘ them) that till G O D shall please to
‘ mould them, by a Method best known
‘ to himself, into a more humble Frame,
‘ all the Saying and Writing in the World
‘ will

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‘ will be vain and to no purpose : And
‘ therefore were it not for these two Consi-
‘ derations ;

‘ *First*, In Compassion to their deluded
‘ Profelytes ; many of which having nei-
‘ ther Heads, nor Hearts to inform them-
‘ selves rightly in the true State of Things,
‘ do follow tamely after (*qua itur, non qua*
‘ *eundum*) in an implicit Belief, that That
‘ must needs be the right Way, which they
‘ see such skilful Guides to have taken be-
‘ fore them ; or else, were it not, *Secondly*,
‘ out of a due Care of our own People to
‘ secure them, as far as possible, from the
‘ insinuating Arts of such as lie in wait to
‘ deceive ; we might think our selves suf-
‘ ficiently discharg’d from any further De-
‘ bate of these Points in Controversy be-
‘ twixt us, which have been so fully dis-
‘ cussed by fundry of our learned Men,
‘ (particularly Bp. *Sanderson* and Mr.
‘ *Hooker*) and so excellently clear’d from
‘ the Exceptions of Novelists, that more
‘ need not be said for Satisfaction of
‘ any intelligent Man that will but take
‘ the Pains to read the Books, and then
‘ suffer himself to be Master of his own
‘ Reason.

Secondly, H E proceeds in his Intro-
duction upon the Causes of *Posity* increas-
ing, &c.

B

‘ THE

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‘ THE late, and I think just Appre-
‘ hensions of the Growth of *Popery*, ha-
‘ ving awaken’d Authority into some rea-
‘ sonable Endeavours for suppressing it, the
‘ Clergy of this Nation have thought them-
‘ selves oblig’d both in Prefs, and Pulpit to
‘ encourage so good a Work. For tho’ our
‘ People are so highly prejudic’d against
‘ her Doctrine, that many of them know
‘ no other Rule, whereby to judge of the
‘ Soundness of their Tenets, than by the
‘ greater or lesser Distance they have from
‘ *Popery*; yet being desirous that Religion
‘ shou’d be the Object of their Choice, not
‘ Chance; and that the Practice of it shou’d
‘ be grounded upon the clear Evidence of
‘ Truth and Reason, as well as Custom
‘ and Education, to which the greatest Part
‘ of Mankind owe their particular Per-
‘ swasions: Several Treatises have been
‘ lately writ, wherein the *Protestant Catho-
‘ lick Doctrine* is fully establish’d, and the
‘ *Romish* Objections, or rather Flourishes
‘ (for indeed they are no better) are as
‘ solidly answer’d; an Undertaking not al-
‘ together so unseasonable, as some Persons
‘ who wou’d be thought wiser than their
‘ Brethren, are pleased to judge. For tho’
‘ it be indeed true, there is nothing New
‘ under the Sun, and the Arguments are
‘ still the same, at least so far as the Cause
‘ is such; yet the Repetition of them in
‘ this

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‘ this scribling Age, can never be unseasonable, it being not only profitable but necessary, that the Antidote be apply’d, as often as the Poyson is infus’d.

‘ THIS very Consideration (that I may give my Reader some short Account of the following Discourse) hath awaken’d me into Action, not out of any vain Confidence of my Abilities, (tho’ we are all apt to think well of our selves) but rather out of a just Sense of my Duty, (remembring the sad Doom of the *unprofitable Servant*) that I might contribute something to the Defence of my dear Mother the Church of *England*; which thro’ the good Providence of God, hath nourished me a Christian and a Protestant. In order to this Performance, I had made a Collection of some suitable Materials against the Church of *Rome*, (at present the most noted Enemy to our Religion) fully intending to put them into Form, and with the Approbation of my Superiors, at the beginning of Term to make them Publick. Whilst I was thus designing, I occasionally met with this Passage in Bishop *Sandaerson*; *Prudent Statists, forbear to advance against a Potent Enemy Abroad, till they have composed smaller Quarrels and Mutinies at Home. We think it therefore more needful, seasonable, and expedient, to clear*

B 2

‘ those

' those Points in Difference betwixt us
 ' and our Brethren at Home, than to han-
 ' dle any of the Controversies in Debate be-
 ' twixt us and those of Rome; both be-
 ' cause the People are in more Danger of
 ' being mislead by those, than of being se-
 ' duced by Papists; and because the Papists
 ' make a great advantage (indeed the grea-
 ' test, and in a manner the whole Advan-
 ' tage they have against us) of these home-
 ' bred Differences.

' T H U S that Excellent Prelate, whose
 ' judicious Determination so perfectly al-
 ' ter'd my purpose, (this is a plain and true
 ' hearted Confession) that quite contrary
 ' to my former Intentions, (leaving the
 ' Romanists to the Management of some
 ' abler Pens,) I have once more thought
 ' it my Duty, to address my self to
 ' my Brethren of the Separation; hum-
 ' bly intreating them for the Love of
 ' GOD, and the Comfort of their own
 ' Souls, as they tender the Peace of the
 ' Church, and the Honour of our Religi-
 ' on, and in Compassion to Thousands of
 ' their Christian Brethren, who are either
 ' in Danger of being mislead, or scan-
 ' daliz'd, That having first thought it
 ' possible for themselves to be mistaken;
 ' they would then not over hastily reject
 ' either mine, or any other Man's Ad-
 ' monitions, because tendred by those
 ' who

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‘ who stand better affected to their Per-
‘ sons, than Opinions. They have indeed
‘ upon occasion, been fully reminded of
‘ their Duty, (and ’tis Charity you know
‘ to Instruct our weak Brethren) but they
‘ are so vainly exalted with the Plaudits
‘ of their own Parties, with whom they
‘ chiefly converse, that some farther Ad-
‘ vice may be no unseasonable Undertak-
‘ ing.

SO the Case of *Scandal*, and the Mi-
stakes therein, he sets forth in a full Ob-
jection, about giving Offence, &c. and in
many clear Answers. *First*, ‘ From their
‘ own admir’d Mr. *Baxter’s Cure of Church*
‘ *Divisions*, Page 113. *Secondly*, From our
‘ great and Learned *Hooker, Ecclesiastical*
‘ *Polity*, Page 115. And Bishop *San-*
‘ *derson*, in his *Five Cases of Consc.* Page
‘ 111. Proving how many ways a Man
‘ may become Guilty of Scandalizing
‘ another by his Example: As the for-
‘ mer denotes how Men are Scandalized,
‘ when they are mov’d, led or provoked
‘ unto Sin: Wherein we are not so much
‘ to look at the Event what That is, or
‘ may be, as the Cause whence it com-
‘ eth; for no Man is concern’d in
‘ any Scandal that happeneth to ano-
‘ ther by Occasion of any Thing done
‘ by him; neither is chargeable fur-
‘ ther

‘ther with it than he is Guilty of having given it.’

FROM these Authorities, our Doctor argues for the Subscription and Conformity of the *Dissenters*, who thought it neither Sinful, or Unlawful. Which were the Points in Dispute in those Days, and which he farther presses upon their Consciences, both from Mr. Baxter again, in his *Prince of Love*, Page 87. And Mr. Jeans’s *Mixture of Scholastick and Practical Divinity*, 2d Part. Page 133, 135. From whose Words there largely recited, because of his Authority among the *Presbyterians*; ‘It appears therefore, ‘says the Doctor, That my Brethren ‘are not *eo nomine* obliged to neglect ‘Conformity, because their Profelytes may ‘think fit to be offended at them; but ‘only (according to the Bishop’s Fourth ‘Rule) They are so to manage their ‘Submission to the Church with such a ‘Christian Deportment, whereby it may ‘appear to others, as well as themselves, That *Conscience*, not *Interest*, ‘hath occasion’d their Subscription.’ So having Evinced, that there is no Scandal in *Conformity*, but a Conscientious Duty;

HE proceeds next to prove the *Non-Conformists* highly guilty of Scandal, by this Syllogism; ‘Men are Scandaliz’d, when ‘they

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‘ they are led, mov’d, or provoked unto
‘ Sin.

‘ BUT the *Non-Conformists* by their
‘ Separation do lead, move, and provoke
‘ their Profelytes to Sin : Therefore they
‘ are beyond excuse guilty of Scandal.

‘ THE *Major* I am sure will be grant-
‘ ed; the *Minor* admits of this sad Con-
‘ firmation.

‘ THE *Non - Conformists* do provoke
‘ their Profelytes to Sin, these two Ways.

‘ *First*, by Error in Judgment. *Secondly*,
‘ by occasioning them to neglect their Duty
‘ in *Praxi*. Thus concluding his Proofs :

‘ WHEN I have first reminded them
‘ of that known Rule; *Qui non prohibet,*
‘ *dum potest, jubet* : I must then give it this
‘ sad Enforcement, (as I beseech GOD
‘ they may consider it before it is too late)
‘ *Whoso shall offend one of these little ones*
‘ *which believe in me, it were better for him*
‘ *that a Millstone were hang’d about his neck,*
‘ *and that he were drown’d in the Depth of*
‘ *the Sea. Woe unto the World because of Of-*
‘ *fence, for it must needs be that Offences*
‘ *come : but Woe unto that Man by whom the*
‘ *Offence cometh, Mat. xviii. 6, 7.*

‘ AND now good Christian Reader, if
‘ thou art *Homo Quadratus*, perfectly even,
‘ and unbyass’d both in Judgment and
‘ Affections, (that is to say, neither Pre-
‘ possess’d with some false Principle to fore-
‘ stall the one, nor carried aside with Parti-

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' ality for, or Prejudice against any Person
 ' or Party to corrupt the other) judge, I
 ' beseech thee, betwixt the Church of *Eng-*
 ' *land*, and the *Dissenters*: These Men
 ' pretend, they cannot Lawfully, and with
 ' a good Conscience submit to the Con-
 ' stitutions of the Church: But why all
 ' this Niceness?

' IS there any Law either Natural or
 ' Positive, which doth either directly and
 ' *in terminis*, or by good Logical Inference,
 ' and immediate Deduction, condemn
 ' any of them as unlawful? If so, let such
 ' Law be produc'd, and the Controversy is
 ' at an end. But they have been so in-
 ' finitely baffled in such vain Attempts,
 ' that this Procedure of late hath not
 ' been much pretended, but instead of such
 ' plain and candid Entertainment, we have
 ' been shuffled off with the empty Preten-
 ' ces of an accidental Unlawfulness, arising
 ' from the Dissatisfaction of their Prose-
 ' lytes, who yet imbib'd those Scruples
 ' from the repeated Clamours of their *Dis-*
 ' *senting Teachers*.

T H U S with some new sharp Remarks,
 he proceeds in the Second Place to set forth
 the Case of Persecution, like the former of
 Scandal, with an Objection, and Answer,
 from Page 36. Here he repeats the very
 same full and satisfactory Answer, which
 he says was never yet refuted, that he
 gave

gave in the foremention'd Preface to the Second Edition of *Toleration Disapprov'd*, &c. p. 4. wherein, after having shew'd the false, vulgar and dangerous Conceit of Men's Learning and Piety, or holding their Persons in Admiration, and proved the Moderation and Sincerity of our first Reformers from *Poper*y, with their true Christian Sufferings and Martyrdom in some; which others can never justly pretend to, who are not persecuted as Saints, but punished as Malefactors;

HE goes on to fix the Notion of Persecution in this clear and distinct Definition, as it is an eager, violent, or any inflicting of outward Temporal Evils, for the Exercise of true Religion; from whence he proves, in many Instances, and Nine Conclusions of Dispute, sum'd up in these Words,

' Preaching and Praying are necessary
' Duties which cannot be performed without Circumstances: These are determined in Scripture, nor must be left undetermin'd therefore, by the supream Magistrate; who to effect this, makes Laws and Constitutions, that have Penalties annex'd to be inflicted on the Disobedient; the Infliction of these Penalties is the Execution of Justice and the Magistrate's Duty, but no Persecution: Therefore those Persons that suffer these Penalties,

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‘ties, are not injuriously persecuted, but
‘justly punish’d.’

From hence he proves, I say, as from the Judgment of Bishop *Sanderson*, in his 7th Sermon *ad Pop.* p. 354. and from the Arguments of their own famous *Calamy*, *Newcomen*, and *Baxter*, that the Dissenters from the Church of *England*, have never suffered any such Persecution; and whatever they complain of, lies at their own Doors; they being not innocent Sufferers, but injurious Aggressors; which he partly manifests by reminding them of other Sorts of Persecution with *St. Augustine*, *Lib. de Unit. Eccles. contra Petil. Epist. c. 17.* signifying the Persecution of the Tongue, and of an irregular Life, as well as of the Hand, in these Words,

‘*Gravius persequitur filius patrem, male vivendo; quam pater filium castigando; & gravius ancilla Saram persequuta est per iniquam superbiam; quam eam Sara per debitam disciplinam; & gravius dominum persequiebantur, propter quos dictum est, Zelus Domus tue comedit me; quam eos ipse cum eorum mensas everfit, & eos flagello de templo expulit.*’ Which proving and lamenting, he then concludes with strict impartial Observations upon the Party-Credit and Interest of many leading *Non-Conformists*, springing from those
Roots

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Roots of Bitterness, Pride and Covetousness, which continue their unreasonable Separations and Clamours against the Ecclesiastical Hierarchy, Forms and Ceremonies, how orderly and decent soever, or lawfully enjoin'd, and make some blaspheme, and scandalize all Religion, Conscience and Duty, the Honour of GOD, and Vindication of his Glory; in the midst of Disloyalty, Sacrilege, Sedition, Faction, Paricide, Revenge, &c.

AFTER all, here follows immediately an Occasional Postscript:

' HAVING now finish'd this little
' Treatise, I am allarm'd, (contrary to my
' first Intentions) upon this following Oc-
' casion to make some Additional Refle-
' ctions.

' A Protestant Gentlewoman being mar-
' ried to a *Roman-Catholick*, was highly
' sollicitous (and her Charity is very com-
' mendable) about her Eternal Estate.
' Whereupon she apply'd her self for Sa-
' tisfaction to some *Presbyterian* Divines
' (which Party she then much favour'd)
' who amongst some other unsuitable Dis-
' courses, most undutifully reflected upon
' the Church of *England*, calling her Cere-
' monies *Popish* and superstitious, telling this
' Gentlewoman, that a Set-Form of Pray-
' er was *Popish*; particularly, that our Li-
' turgy

‘ turgy is *Popish*, and taken out of the
 ‘ *Mass-Book*: Whereupon, having perus’d
 ‘ the Service of the Church, (which for-
 ‘ merly either thro’ Prejudice, or the Di-
 ‘ rections of those Guides, she wholly ne-
 ‘ glected, she is now fully satisfied, that
 ‘ there is nothing contain’d in it, but what
 ‘ is Sound, Orthodox, and agreeable to
 ‘ Holy Scripture; and therefore if that be
 ‘ *Popery*, she thought it most rational to
 ‘ be a *Papist*; and accordingly (being quite
 ‘ wearied, and even distracted with their
 ‘ impertinent Discourse) embracing the
 ‘ *Roman*, hath ever since refused the Pro-
 ‘ testant Communion.

‘ THIS Matter of Fact (which is no
 ‘ feigned, but a real Case) doth make it
 ‘ more seasonable to transcribe, [as he does
 ‘ at large, too long to be here inserted] ‘ the
 ‘ Words of the learned Bishop *Sanderson*,
 ‘ relating to our Anti-ceremonial Brethren,
 ‘ and their false Imputations of *Popish* and
 ‘ *Popery*; whereof he gives the true De-
 ‘ finitions, and shews how far any Do-
 ‘ ctrine or Practice may be truly called
 ‘ *Popish*, vindicating the Reformation of
 ‘ our Church from it, in *Pref. Ser. xiv. 9.*
 ‘ *14. and Pref. before Ser. xx. 8. 11. and*
 ‘ again in his *Pref. before Ser. xiv. 8. 17.*
 ‘ and at last referring the Reader to that
 ‘ clear and satisfactory Account given by
 ‘ the Church, in one of the Prefaces, usu-
 ally

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ally prefixed before the Book of Common-Prayer.'

Thus far did our Doctor express his Zeal for our established Episcopal Church, both against *Popery* and *Phanaticism* of all Sorts, upon his first Appearance in publick, in the Youth and Vigour of his Age; as no less zealous did he afterwards appear for our Ancient Monarchy in a Fourth Work, the latter end of K. Charles the Second's Reign, Entituled,

The Royal Apology: Or an Answer to the Rebel's-Plea; wherein are the most noted anti-monarchical Tenents,

First, *Published by Doleman the Jesuit, to promote a Bill of Exclusion against King James I.*

Secondly, *Practis'd by Bradshaw and the Regicides in the actual Murder of King Charles I.*

Thirdly, *Re-published by Sidney and the Associators to depose and murder his present Majesty.* By William Asheton, D. D. *The Second Edition. Printed at London. 1685.*

HERE he sufficiently manifested his Loyalty in the highest Strains, as will appear from the Substance of this Treatise, which may be seen in the *Preface, Contents, and Conclusion.* Which shall be my Method,

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Method, for Brevity's Sake, in examining most of his other Works, referring the larger Collections to another Publication, if encouraged.

To the R E A D E R.

' I N the Year 1594. the Jesuit *Parsons*
' published a Conference under the Name
' of *Doleman*. The Design of which Pam-
' phlet, as every one knows, was to pro-
' mote a Bill of Exclusion against King
' *James I.*

' A N D tho' the Jesuit's Malice was
' herein defeated, as to the Person of that
' King; yet how much it influenced the
' Sufferings of his late Majesty, is a sad
' Story to repeat. For he who shall pe-
' ruse the many virulent Libels, which
' first occasion'd, and then fomented that
' unnatural Rebellion; will easily be in-
' structed, how that Conference was
' transcrib'd and transposed by the Pa-
' trons of the Faction; and to speak in
' our modern Language, he cannot but
' observe, That the *Popish Doleman* is the
' Oracle of the true *Protestant Party*.

' N O W that this may not be reject-
' ed as a slandering Design, only to make
' them odious to Authority, as is com-
' monly objected, I have here drawn for
' the Reader's Satisfaction, a short Paral-
' lel between *Doleman, Bradshaw, Sidney,*
' and

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‘ and some others ; upon Perusal of which
‘ it will plainly appear, that the *Jesuits*
‘ Principles, as managed by *Bradshaw* and
‘ the Regicides, did cut off the Head of
‘ King *Charles I.*

‘ A N D since the same Principles have
‘ been transcrib’d by the Brethren of the
‘ *Association*, we have just reason to sus-
‘ pect the same Practises likewise : And
‘ that those who defended the Murder of
‘ King *Charles I.* would doubtless, if they
‘ had Power in their Hands, depose and
‘ murder King *Charles II.* If any *Re-*
‘ *publican* shall think fit to doubt, that
‘ the following Discourse is either partial,
‘ or unconcluding, *i. e.* that I have ei-
‘ ther said something that is false, or else
‘ have omitted in any Instance, the very
‘ Strength of their Case, let him make
‘ known his Grievance; and I do here
‘ promise upon such Notice given, I will
‘ (thro’ Divine Assistance) endeavour his
‘ Satisfaction.

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HE concludes at last with the Point of Non-resistance; which, says he (most seasonable to be enforced at this Time) ' I did once design very fully to have enlarged upon, to have shew'd its Obligation from all Laws Natural, Positive, Divine, Human; as also to have answered the most popular Pleas for such Resistance; but I am so happily prevented by the Learned Labours of others (particularly my Lord Bishop of Winchester, Dr. Falkner, and Dr. Sherlock, who have indeed exhausted that Subject) that I shall give no further Trouble; but conclude my short Discourse with this following Argument.

' The supream Power must not be resisted. But the King of *England* hath supream Power. Therefore his Majesty cannot lawfully be resisted. The Proposition

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‘ position is the Voice of Nature ; there
‘ can be no Order nor Government unless
‘ this Truth be admitted. Reason tells
‘ us, *Par in parem non habet potestatem*;
‘ much less hath an Inferior a coercive
‘ Power over his Superior.

‘ TO which let me observe, that even
‘ the late Rebels themselves were con-
‘ vinc’d in this Matter; for, to vindicate
‘ their former Treasons, and to patronize
‘ their intended Murder of that Blessed
‘ Prince, they voted, Jan. 4. 1648.

‘ Resolv’d, *That the People are (under God)*
‘ *the Original of all just Powers: That*
‘ *the Commons of England assembled in*
‘ *Parliament, being chosen by, and repre-*
‘ *senting the People, have the supreme*
‘ *Power in the Nation: That whatso-*
‘ *ever is enacted, or declared for Law*
‘ *by the Commons in Parliament, hath*
‘ *the Force of a Law; and the People*
‘ *concluded thereby, tho’ Consent of King*
‘ *and Peers be not had thereunto.*

‘ Plainly insinuating, that whilst the
‘ Subjects of *England*, according to their
‘ Duty, did acknowledge the supream
‘ Power to be in the King, they must
‘ needs apprehend that the War was Re-
‘ bellion, and his pretended Judges were
‘ Traitors.

‘ AND as to the Assumption, viz.
‘ That the King of *England* hath supream
C Pow-

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‘ Power ; This, I hope, hath been so fully prov’d in this little Treatise, that I might suppose the Conclusion without any farther Enlargements. But because some late seditious Pamphlets have very impertinently advanced the Power of Parliaments ; I shall, *ex abundanti*, thus undeniably convince them, That the Parliament of *England* is subject to the King. Mr. *Sidney* informs us, *That the Right and Power of Magistrates in every Country, is that which the Laws of that Country make it to be.* If therefore it do appear by the Laws and Statutes of the Kingdom, that the Parliament of *England* is subject to the King, then the Controversy is at an End. For Proof of this, they are desired to consult 12 Car. II. c. 30. Where the Lords and Commons thus petition’d to his Majesty.

‘ *We your Majesty’s said dutiful and loyal Subjects, the Lords and Commons in Parliament assembled, do beseech your most excellent Majesty, That it may be declar’d, that by the undoubted and fundamental Laws of this Kingdom, neither the Peers of this Realm, nor the Commons, nor both together in Parliament, nor the People collectively or representatively, nor any other Persons whatsoever, ever had, have, hath or ought to have any coercive Power over the Persons of the Kings of this Realm.*

‘ WORDS

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‘ WORDS so plain and undeniably evident, that they are not capable of any further Explication.

‘ ONLY it will be pertinent to observe two Things.

‘ *First*, The Lords and Commons do not here petition, that it may be enacted, but that it may be declared, intimating that the King’s Supremacy was not first establish’d in this Statute, (as if before the making of this Act, the Parliament had been superiour to the King) but is here only declared to have been established by the undoubted, fundamental Laws of this Kingdom; *i. e.* by such Laws as are the Foundation of the Government: Whoever therefore shall affirm, That the Parliament hath a coercive Power over the Person of the King, he alters the Foundation, and destroys the Government.

‘ *Secondly*, I do from this Statute, observe, that their famous Axiom, *Major singulis, minor universis*, will no longer support their Cause; the King being *Major omnibus*. When our *Republican* Clubs, who talk so much of Law, shall have answered this Statute, they may then expect to hear further from me.

‘ In the Interim, I shall recommend a Text, to be held forth in all their Conventicles, the next Time of their meeting.

‘ Prov. xxiv. 21, 22. *My Son, fear thou the Lord and the King, and meddle not with them that are given to change: For their Calamity shall rise suddenly, and who knoweth the Ruin of them both?*

‘ From whence may be rais’d these good Observations, viz. *Honesty is the best Policy, and Loyalty the best Religion?*

NOW, as his former Books, which I have examin’d already with this, rais’d the Spirit of Faction against him, exasperated some of those whom he civilly treated as dear Brethren, and heartily desired their Union with the Establish’d Church against the common Enemy: This being his constant Opinion, that all Separation from it is unreasonable, &c. and that the Union of Protestants among themselves was the surest Way to keep out *Popery*, and prevent its Growth or Encrease in any Reign; and that the Church of *England* is the greatest Bulwark against it in the World; so this last Book gave him the most Trouble afterwards from two Parties: The one reviling him, as if he had written too much, and something contrary to a Legal Monarchy, which yet he saw overturn’d, and always feared its Ruin by Men of such antimonarchical Principles which he here confutes and condemns. The other reproaching him as if he had deserted his own declared Principles herein, and had not acted legally upon the old Foundation,

in

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in the succeeding Turns of Affairs. Tho' he answered these from the extraordinary Cases, &c. and from the most learned in the Law, particularly the Lord Chief Justice Cook, as he did the former Objectors from the famous *Bracton*, &c. in his own Vindication. And his best Apology was his uniform Religion and Loyalty, or (as he explains it rightly) Legal Obedience all his Days. So ends that zealous Treatise, which yet he seems to explain by his subsequent Tracts against *Popery*, throughout the Reign of King *James*, (which shall be examin'd presently) and by a little Tract upon the Revolution, fit to be mention'd now, Entitled, *A seasonable Vindication of their present Majesties*. Printed at London. Herein he publish'd his own Convictions for the Satisfaction of others, who might as he did, swear Allegiance to King *William* and Queen *Mary* with a good Conscience, upon the surprising merciful Deliverance of these Kingdoms from *Popery* and arbitrary Power; chiefly arguing from the Statute of 25 *Ed. III.* with Sir *Edward Cook's* Exposition of which Statute concerning the Kings *de facto*, and *de jure*, he concludes this small Tract 3 P. of the *Inst.* Page 7. observing, that this is not only the single Gloss of Sir *Edward Cook*; but that all others, who write the Pleas of the Crown, do give the same Exposition; and therefore, since it is most

reasonable to think that to be the Sense of the Law, which learned Lawyers and Judges have agreed, is the Sense of it; private Persons, who are otherwise minded, should be modest in their Censures, and suspect their own Judgments, and rest satisfied, that there is some weighty Reason, (tho' perhaps their Prejudice will not yet suffer them to comprehend it) why those Judges of the Law do thus determine.

THUS he used to answer some who attack'd and reproach'd him with his former Treatises; which he left corrected only in Titles at last, with his own Hand, as I have it. Wherein, as from all the foremention'd Treatises, we may observe his Reading, and Knowledge of our old Laws, both *Ecclesiastical* and *Civil*, with his early constant Zeal for our Establish'd Church and Crown; without Immerfing himself in any Parties, which so unhappily divide and confound the Nation: In reference whereto I crave leave in this Place freely to declare and testifie (upon my long Conversation and certain Knowledge) his Opinion and Practice, as pertinent to his foregoing Writings; and Introductive of the Subsequent, particularly his remaining Controversial Pieces, whereupon he found more reason (of late, as we justly may) to fear, what the Interest of a Party can do,
than

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than any Strength of Argument from the Adversaries, &c.

HE had observ'd enough of the Intrigues of Courts, of the Plots of Cities, and Delusions of Countries; he saw too much in every Reign both of *Popish*, and *Dissenting Parties*, in the Bowels of the Church; he knew the Madness of the People; and how designing Men can seduce them to Proclaim *Hosannas* at one time, and demand Crucifixion at another, upon the same most Holy, Just and Innocent Person; he saw the mean Selfishness, Ambition and Violence of the best Parties, even the Champions of our Constitution; which gave him the same Idea of Parties in general, and consequently the like Precautions, &c. as we find express'd most wisely, by the present most Reverend and nobly Pious Arch-bishop of *York*, in his late Sermon at Court, upon the Martyrdom of blessed King *Charles I.* *That we ought to take great care not to list our selves, as thorough Members of any Party:* For tho' tis to be hoped, that every Party is not capable of being seduced to the Perpetuation of such abominable wicked Facts, as that of this Day; yet on the other hand, it must not be dissembled, that there never yet was, and I fear, never will be any Party upon Earth, that has not, or will not sometime or other, run into Extravagancies; and how

few have ever been found of such Parties; that have been able to forbear running on with them, that have been resolute enough to endure the Shame of forsaking their Party; the hard Looks, opprobrious Language, and malicious usage of it; and to stick fast in their Religion and Reason, in spite of them? So small have the number of these heroick Souls been, such vast Opposition and Contradiction have they fought their way thro', that I cannot but think it too great and dangerous a Risque, for a Man to tie himself to any Party. Besides, if there were no Danger, yet certainly there is always a great deal of Trouble in it; and why should a wise Man give himself the Trouble, which he may so easily avoid? As our prudent Doctor always did, however censur'd, or misrepresented by the furious and violent, with whom he cou'd never run into any Excess or Riot, nor encourage the widening our Breaches in Church or State; but ever attempted, and conversed upon the most healing Means, &c. Upon these and his charitable Funds, he corresponded with the great and good, with many Superiours, who much esteemed him, especially the two present most Reverend Archbishops, besides other Persons of Quality, several Bishops and eminent Divines, particularly his own Right Reverend Diocesans, and their whole Clergy, whom he represented.

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ed in three several Synods, as being neither too high, nor too low, but really true.

HE was so unanimously, and so often chose our Procurator (for *Rochester*) in holy Convocation, that he begg'd leave to decline the Favour, and sent his Letter of Excuse and Thanks by my Hands; as he found the Distempers of his studious sedentary Life, the *Gravel* and *Stone* then growing upon him, which disabled him for Attendance and Fatigues; and at length too much confin'd him at Home: Yet he was entreated again to appear for us, as an honest regular Clergy-man; indeed; no Pluralist, no popular nor ambitious Time-server, no Purchaser of Steeples, or careless Non-Resident, &c. but one who most conscientiously discharg'd all respective Duties; and ever pleaded for his labouring Brethren, whom he therefore best represented and defended, as he did our excellent Liturgy, declaring against all Innovations and Alterations, unless for Improvement; as in the Office for the Sick, &c. Knowing all other Condescensions or Compliances to be vain and dangerous: And that the chief Dissenters would never conform, but at the Expence of our Divine Apostolical Episcopacy, the giving up our very sacred Order; whatever popular Clamours they raise against Rites and Ceremonies most decent and orderly,

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N O wonder then, that he was courted to the last, elected, and wish'd to be a Member still for his true healing Temper, which yet cou'd not engage him in the most (pretended) moderate Party, seeing their equal Heats with the other; and fearing some worse Designs in their Pretences. Tho' his Judgment was always Charitable, and hoping the best on all Sides; yet despairing of their Agreement, he could only lament the unhappy Divisions between the Upper and Lower House; leaving all to GOD and the QUEEN, so he rejoiced at Her Majesty's Orders, and Heads of Proceeding to Her Convocation last Year; and at their good Beginning thereupon, especially in the case of *Heresy*, with their intended Zealous Representations, &c. As he hop'd to see restor'd some regular Primitive Discipline, tho' in the worst Age; as the most godly and strictest was exercis'd in the worst of Times; even in the midst of Tyranny and Persecution; tho' the civil Power oppos'd all, and nothing but oppress'd the Ecclesiastical; which certainly (he thought) might exert it self in more peaceful Times, under Nursing Princes; and as now, in the best of Reigns, under the best of Nursing-Mothers; were it not corrupted and debas'd to the lowest Degree, and the Episcopal Jurisdiction perverted by some
Lay-

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Lay-Officers, who act like other Lawyers, or make worse Preys, and generally impose most upon the inferiour honest Clergy; as he observ'd in some near Instances, and therefore endeavour'd to skreen and free them from many Hardships, as Procurations, Synodals, &c. Assessments, Militia-Charge, and unequal Taxes: Whereupon he address'd those in Power, and which he desired might fall under a Parliamentary Consideration, for those small Benefices at least, that are exempt from First-Fruits and Tenth, by the QUEEN's unparallell'd Bounty; which our present great and rich Zealots are expected to imitate; as all shou'd manifest their Faith by their Works, and be as generous Supporters of the Church and Clergy, as they are able; void of all covetous, vain, and selfish Ends, too notoriously seen in many since the famous Doctor's Tryal; a seeming Tryal of Parties only, exposing bad Principles and Dangers enough; *Perils by false Brethren* indeed; which soon alarm'd our good Doctor here, with the Clergy and People in general. Tho' his Temper could not approve of the Style of that Sermon; yet dreaded he the violent Consequences for some plain Truths, how bold soever, which if so extreemly canvass'd and condemn'd, might discourage all faithful Preaching, and prostitute the Gospel it self to Malice and Guilt; as he fear'd

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fear'd too much Encouragement of Blasphemous, Immoral, and Heretical Positions, with threatening Dangers to QUEEN, Church, and State, that can't be too well secured and guarded. Thus far therefore he appear'd more of a Party than before, yet abhor'd the Name; and not thinking That a Party which all Orthodox Loyal Church-men will unite in, to maintain our Constitution entire. Thus without any scandalous Distinctions, or invidious Notions of *Whig* and *Tory*, *High* and *Low*, *Latitudinarian* or *Trimmer*, &c, was his Aim and Practice in all the Reigns he lived.

HE heard and read their different Reports, Fears, Jealousies, and Scandals with Grief and Indignation; justly despising their foul Libels, and mercenary weekly Scriblers; lamenting he cou'd never find such an impartial Ministry as wou'd equally condemn all such Incendiaries and Scandals; which have encreased more licentiously of late than ever, to the utter Shame and Scandal of all Governments; which mov'd our Excellent QUEEN so pathetically to require of Her Parliament a Remedy equal to the Mischief, a Mischief encourag'd by every Party, however fatal to all at length; as Lies and Scandals will undoubtedly prove to their Authors and Spreaders; and the more publick and mischievous, the more fatal still; which
yet

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yet all contending Persons seem to fear, and exclaim against, accusing one another right or wrong, especially when suffering, &c. Nothing being more common than for the greatest Whores, to cry out Whore first; so for all other hardened Sinners and Hypocrites, particularly for Lyars, Tale-bearers, and Detracters in every House, to cry loudest upon their Fellow-Sinners; demand Satisfaction, and threaten Vengeance; much more do Parties in their turns, tho' all the while serving themselves by the same Diabolical Insinuations, &c. which do mischief every where, and which once overturn'd our whole Constitution, and cut off the Royal Martyr's Head; whose beloved Grand-Daughter has been thus too often and dangerously expos'd, with Her Church particularly, as my Doctor fear'd, by the designing Men of Extreame; who accuse one Party of bringing in *Poper*y and *Arbitrary Power*; and the other for introducing *Presbyterians* and a *Common-Wealth*; when not one Man of a Thousand ever thought of either; and he hop'd always to see a Majority equally Zealous against both, as at present; tho' not among those Licentious Malecontents, whose declar'd Principle it is, to lay no Restraint upon the Press, to allow their People uncontroll'd Liberties of Tongues and Pens; which (with the false Cry of *Poper*y and *Tyranny*) drew
the

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the most unnatural Bloody Swords, in the Bowels of the Nation ; terrible enough in his Youth, to make him abominate Lying, Prevarication and Scandal, (how prosperous and fashionable soever) to his old Age : Whereupon he avoided at length popular Elections, pitied all Candidates, and was asham'd of the false and deceitful, as of those arbitrary, unjust and mean spirited Gentlemen or Leaders, who wou'd shew Spite and Malice to their Opposers, and most impolitickly calumniate and insult honest Neuters, as our prudent Doctor sometimes stood, seeing Men furious without Cause, and malignant Feuds encreasing upon frequent Elections to the Distraction of Families, &c. which he would heal and reconcile, or shun in Conversation ; and wou'd never vote for any Person twice, if he did not believe him true both to Church and Crown ; so wise as to secure the Establishment of both, and so hearty as to defend both with Life and Fortune. This was his grand Concern, especially for the Church, for the Honour of GOD, and his true Religion. And thus he acted, and avoided in the different Reigns, and various Turns he saw ; according as any Schism, Faction, Heresy, or Danger appeared and grew ; as thro' *Phanaticism* of all Sorts in King *Charles II*'s Time, which occasion'd his preceeding Dis-

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Discourses; and thro' *Popery* in King *James* II'd's Time, which introduced his most convincing little Tracts against the same, that are now to be consider'd in Order. I need only name them with his following Works, which are all in Print, in many Hands, and easie to be obtain'd and read: But for the more entire Manifestation of his Zeal and Fidelity; his great Piety, Learning, and Charity; I shall briefly collect the chief Heads or Substance of all at present, and shew their more particular Designs as they properly come into the Review of his exemplary Life and Conversation.

FIDELITY and Zeal are most necessary becoming Duties in all, but chiefly useful and highly honourable in Men of publick Station and Character, whether Military, Civil, or Religious. These engag'd his utmost Value for, and highest Esteem of that truly great Person, His Grace of *Ormond*, to whom he dedicated his pious Works, as of many other his Superiors in Church and State; especially was he delighted with those high Encomiums (both from Queen and Parliament) upon an eminent Statesman in the late Occasional Turn, &c. as upon our most renown'd General before.

A S void of all Party, and abhorring Faction, he thought no Recommendations,

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no Rewards too great for eminent Fidelity and Zeal ; the contrary being most base and villainous in any ; but most diabolical and pernicious in Places of Trust and Importance. Publick Officers and Ministers can never be too faithful, nor consequently too zealous : And Fidelity will produce the true Zeal according to Knowledge. This did he well understand, and practice in the most useful Employment and greatest Trust, a Business of the last Importance and highest Beneficence, the Care of Souls, as a truly honourable Ambassador, laborious Minister of Christ, and faithful Steward of the Mysteries of God, 1 Cor. iv. 1. So he began his *Papal Controversy* (in the very Critical Season) with

The Country Parson's Admonition to his Parishioners, against Popery : With Directions how to behave themselves when any one designs to seduce them from the Church of England. London, Printed in the Year 1686.

HEREIN observing the restless Opportunity of the *Romish* Clergy to gain Profelytes to their Church, and how they have different Terms of Address, very plausible and insinuating, fitted to the Capacities of all Sorts of Persons ; and therefore that they may not be surpris'd with
their

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their Clamours, nor imposed upon by their Methods of Deceit; he thinks it his Duty thus to caution his People against them, by desiring them to observe these Directions;

‘ *First*, A N holy Life.

‘ T O shew their Faith by their Works; and as they profess themselves Members of the Church of *England*, so to take great care that their Lives and Conversations be answerable to its Doctrine, which is sum’d up in the Church-Catechism, particularly in the two Answers following the *Ten Commandments*, concerning our Duties to GOD, our Neighbours, and our selves; which Commandments thus practised, he declares to be the best Exposition of our *Creed*. So he directs them to do GOD’s Will, and thus know his Doctrine, *John* vii. 17. To improve his Gifts by Encrease, *Mark* iv. 25. and use the Means which GOD hath appointed for Instruction, &c. As *Secondly*, A modest Dependance on their Spiritual Guides, or their Ministerial Function; not only attending the publick Offices of the Church, as *Prayers, Sacraments, Preaching*, &c. under many Obligations, but also observing these Expedients. He proposes, when any one designs to seduce them from our Com-

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‘ munion,

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‘ munion, *First*, to Pray earnestly and duly
 ‘ for GOD’s Grace, to hold fast their Pro-
 ‘ fession without wavering to the end. *Se-*
 ‘ *condly*, to read the holy Scriptures, and
 ‘ not pretend to interpret any difficult
 ‘ Place, but beg the Direction of their Spi-
 ‘ ritual Guide herein.

‘ *Thirdly*, A S far as possible to avoid all
 ‘ Disputes about Religion, *Eph. iv. 11.*
 ‘ and desire others rather to help their
 ‘ Devotion, than disturb their Belief, if
 ‘ they will talk of Religion to Working
 ‘ People, and such who are not skill’d or
 ‘ exercis’d to convince Gainfayers, and
 ‘ answer Objections; whose Faith yet is
 ‘ not to be thought the less firm and or-
 ‘ thodox, because they can’t return an ex-
 ‘ temporary Answer to the premeditated
 ‘ Objections of a learned Adversary; who
 ‘ may dispute against their Senses, sophisti-
 ‘ cally prove that Grass is not Green; and
 ‘ thus urge the great Privilege of the
 ‘ *Romish Church*, upon those who may
 ‘ plead

‘ *Fourthly*, THAT they understand lit-
 ‘ tle thereof, or of the State of any foreign
 ‘ Church; which requires more Skill and
 ‘ Reading, than is suitable to their Con-
 ‘ dition; that they are Members of the
 ‘ Church of *England*, which is a true Ca-
 ‘ tholick

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‘ *tholick* and *Apostolick* Church, into
‘ which they were admitted by *Baptism*,
‘ and have held Communion with her in
‘ all her Offices; and consequently to se-
‘ parate from this Church is downright
‘ *Schism*, in the proper Notion of it, being
‘ a causeless Separation from that Part of
‘ the Visible Church of which they are
‘ Members; which must be prov’d to be
‘ unsound, unsafe, hazardous to Salvation;
‘ to hold Doctrines defective or false, to
‘ deny Truths, or Duties, or require some
‘ unlawful Terms of Communion in Faith,
‘ or Worship; before Separation can be
‘ prov’d a Duty. Thus he admonishes
‘ them to answer the *Popish* Emissary, &c.

‘ *Fifthly*, TO desire his Arguments upon
‘ these Points in writing; which if he re-
‘ fuses, they are to suspect him for a Cheat,
‘ and one fearing the Light; but if he
‘ grants, they are to bring the Paper to
‘ him their lawful Pastor; who comes thus
‘ zealously and faithfully to conclude his
‘ admonition.’ Which was seconded the
‘ next Year, with a Defence against a *Pa-
‘ pish* Tract, call’d the *Plain-man’s Answer to
‘ his general and special Exceptions*; where
‘ the Doctor briefly replies; ‘ finding them
‘ weak and trifling, only full of Boasting
‘ and Pretensions to Infallibility in the
‘ Church and Priests of Rome above any
‘ others;

D 2

‘ other; tho’ there is greater Uncertainty,
 ‘ more Divisions, and Diversity of Opini-
 ‘ ons, (even in matters of Faith) in their
 ‘ own Church, than ours; and their Priests
 ‘ are so far from Interpreting Scripture
 ‘ Infallibly, that there is nothing more falli-
 ‘ ble, and contradicting than the vast
 ‘ Volumes of *Popish* Commentators, pub-
 ‘ lish’d with the usual Approbations, and
 ‘ *Permissu Superiorum*, as he shews; and
 ‘ concludes with an Expostulation here-
 ‘ upon to the Scribling Missioner, whom
 ‘ he engages again more closely the Year
 ‘ following, with a Discourse against the
 ‘ Infallibility of the Church of *Rome*, dedi-
 ‘ cated to the *Popish* Priests, vulgarly call’d
 ‘ *Missionaries*.

H E R E he addresses them with all
 Civility, under the Stile of Reverend
 Fathers, and so urges them with all Ear-
 nestness to prove the Infallibility of their
 Church; admonishing them to fix upon
 this short and compendious Method,
 which may decide the many particular
 Points of Controversy betwixt us; so he
 proceeds distinctly to examine, what this
 Infallibility doth signifie, whether first
 Indefectibility, or Duration, which he
 proves neither to be true, nor sufficient;
 nor answering those Ends for which this
 Privilege is pretended; if they cou’d
 reasonably apply all the Promises of Pro-
 tection and Preservation to the *Roman*
 Church;

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Church, as if it were the Church Catholick; which is the noted Mistake of their Writers, most contradictory, and nothing but their own confident Supposal, without the least Manner of Proof; since it is evident, that a Particular can't be an Universal; no Part can be the Whole of any Thing; and no Church can be term'd Catholick, but so far as it is Orthodox, and holds the Catholick Faith, as the Church of *England*: So *Denmark*, or any other particular Church more than *Rome*, which can only be a Member of the Universal; and may thus be a true Church, tho' very corrupt; as a Man may be truly a Man, tho' very dangerously sick: Yet as no sound or healthy Person would change Conditions with him, so neither would any sensible Man separate from the Church of *England*, for that of *Rome*, any more than run out of a sound Boat into a leaky one, and hazard Drowning, when he may be safe.

THUS he goes on to examine their other Notion of Infallibility. As 'Secondly, The infallible Direction of the Church of *Rome*, as if they had an infallible Judge among them, which they think necessary upon these Two Accounts.

1. TO interpret Scriptures. 2. To end Controversies. Hereupon he justly demands,

mands, ‘ Who is the infallible Judge? Who
 ‘ this unerring Guide? Where may he be
 ‘ found to be consulted and follow’d? Is
 ‘ he some authoris’d Person, or Persons,
 ‘ representing the whole Body? Then he
 ‘ must be either the *Pope*, which the more
 ‘ sober and learned *Papists* usually reject,
 ‘ as a weak and ungrounded Opinion: Or
 ‘ they agree *Secondly*, in a General Coun-
 ‘ cil, tho’ there be none now sitting in any
 ‘ Part of the Christian World; and those
 ‘ that have been, and confirm’d by their
 ‘ *Popes*, have actually erred, have con-
 ‘ demn’d each other, and made contradi-
 ‘ ctory Definitions and Decrees, which
 ‘ can’t determine themselves, nor explain
 ‘ their own Meaning; a Privilege (if
 ‘ granted to any Writing) most peculiar
 ‘ to the Holy Scriptures, as written by
 ‘ infallible Inspiration, &c.

THUS he explodes their pretended
 Infallibility, and in the Conclusion, de-
 mands again, ‘ What it signifies, whence
 ‘ they had it; or where we *Protestants*,
 ‘ (who are so much upbraided with the
 ‘ Want of it) may find it? What Contro-
 ‘ versies it hath decided? What Texts of
 ‘ Scripture hath it explain’d? What Diffe-
 ‘ rences hath it composed?

WHICH brings him to his Fourth and
 last Tract against *Popery*, in

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A full Defence of the former Discourse, against the Missionaries Answer: Being a farther Examination of the pretended Infallibility of the Church of Rome; or as intituled in the first Impression, A Defence of the Plain Man's Reply to the Catholick Missionaries, &c.

Imprimatur Guil. Needham, R. R. in Christo Patri ac D. D. Willelmo Archiep. Cant. à sacris Domest. March 29. 1688.

HE prefaces this Book with an Advertisement and Argument, containing the Occasion of some Papers that lately pass'd betwixt a *Romish* Missioner, and a Country Parson, upon the Account of an honest Farmer, or Plain-man, of his Parish, whom a *Romish* Priest endeavour'd there to pervert with this Suggestion (as he tells us in the Introduction) That, *as without Faith there is no Salvation, so without Infallibility there is no Faith; and that this is only to be found in the Church of Rome;* for which the Plain-man demanded his Proofs in Writing, deliver'd them to his Parson, and so brought on regularly the whole Conference; which the Doctor here enlarges, against the *Popish* Infallibility and Supremacy; answering all their Presumptions of *Catholicism*, and Pretences to a Succession of *St. Peter*, as Prince of the

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Apostles; clearing the many Prophecies and Promises in Holy Scriprure concerning the *Jewish* and Christian Church, without their Infallibility; referring them to Dr. *Cave's Dissertation of the Government of the ancient Church*; and to Archbishop *Bramhal* for the Exemption of the *British* Churches from all Foreign Jurisdictions; as likewise to the learned Dr. *Barrow's Treatise of the Pope's Supremacy*; which is opposed by the greatest Part of the Catholick Church, or Company of Believers (professing the Faith of Christ) dispers'd and spread over the Face of the whole World; who refuse Communion with the Bishop of *Rome*, protest against his Usurpations, Errors, &c. So he proves their Church to be the most fallible and corrupt Part of the *Catholick*; and that after all their Shufflings and Shiftings, and their various uncertain Discourses about Infallibility, with such Diffidence and Caution; they can scarce believe it themselves, and can never find even their last Refuge, in a general Council, of an unerring Guide, as they have no such Judge now in being; which yet they greatly want to explain, and justify the Decrees of the last, as he particularly instances in one, most notoriously contrary to our Saviour's positive Command and Institution of the Cup or Wine, as well as the Bread,

in

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in his Holy Supper, equally blessing them both; but giving the Cup to his Disciples with this peculiar Injunction, (that none might ever be depriv'd of it) saying, *Drink ye all of this, Mat. xxvi. 27.* yet how heinously contradictory is the Injunction of their most admir'd Councils now, *viz. Constance and Trent*, in these Words;

‘ *ALTHO’ our Redeemer hath instituted
‘ the Sacrament in his last Supper, and deli-
‘ ver’d it unto the Apostles in both Kinds, yet
‘ the Synod hath decreed that it should be re-
‘ ceiv’d for a Law, That the Sacrament be
‘ administred in one Kind; and whosoever
‘ shall say, that by the Command of God, all
‘ the Faithful ought to receive in both Kinds,
‘ let him be accursed. Concil. Const. Sess.
‘ 13. Concil. Trident. Sess. 21. Cap. 2. 3.
‘ Can. 1. Now this is justly controverted.*

‘ *AND whereas the Church of England,
‘ in Obedience to our Lord here, as to his
‘ last Precept, in every Respect teaching
‘ her People to observe all things whatso-
‘ ever he hath commanded, Mat. xxviii. 20.
‘ hath thus determin’d, The Cup of the Lord
‘ is not to be deny’d to the Lay-People; for
‘ both the Parts of the Lord’s Sacrament
‘ by Christ’s Ordinance and Commandment,
‘ ought to be ministred to all Christians
‘ alike, Acts. xxx.*

WHERE-

WHEREUPON, both Reason and Scripture may determine (as in many other Instances) whether Church is in the right, as every plain Man may see, and how their dead Councils and dead Canons can be no otherwise explain'd; and thus easily conclude, as there is no general Council actually now sitting, so there is no living infallible Judge in the present Church of *Rome*, according to their own Principles; as he proves to the End, and consequently overturns the whole *Babel of Popery*.

THUS far he guarded his Flock against the Attempts of Popish Insinuations and Powers; as against all Licentiousness of evil Principles and Practices in the following Reign, which would daringly revive old Heresies, Rebellions, and Anarchy; besides growing bold in Malice and Wickedness without Controul; affronting all Power, despising both Divine and Human Laws, to the Increase of Atheism, Vice, Immorality, Prophaneness and Blasphemy.

THIS he thought our most deplorable Case, undeniably apparent from an *Happy Revolution*, which he saw so wickedly abus'd; whence irreligious Politicians and Libertines have sat so loose to all sacred Authority, and given such ill Examples, that neither the Anointed of the LORD, nor the ordain'd Priests of GOD, can have
their

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their due Regard, Maintenance, Esteem, Honour, or Obedience, according to Law and Gospel. This he look'd upon as the greatest Tryals of faithful Pastors, who are to fight with worse Beasts than *St. Paul* met at *Ephesus*; with Nominal Christians, that are no Men, worse than *Jews* or *Turks*, that deny their very Immortal Souls, and have not half the Religion or Loyalty of moral Heathens; which render'd him the more Zealous to inculcate all true Religion and Loyalty together.

T H E R E F O R E, in legal Obedience to their Majesties Injunctions against Blasphemy, Swearing and Cursing, Perjuries, Drunkenness, and Prophanation of the LORD's Day; he first endeavour'd to convince and silence the Hectors of Satan; in *A Short Discourse against Blasphemy*, 1691. Being a Conference with M. S. concerning

First, *The Rudeness of Atheistical Discourse.*

Secondly, *The Certainty and Eternity of Hell Torments.*

Thirdly, *The Truth and Authority of the Holy Scriptures.*

TO

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TO this he was provok'd (as himself told me) by a vaunting prophane Wit at a Gentleman's Table, whom he thus confuted; and ever after (instead of disputing with such) he tender'd them these little Two-penny Books, with the rest that follow upon proper Occasions. As

Secondly, *His Discourse against Drunkenness*, 1692.

THIS Sin he explains as an irregular and immoderate Use of Liquors; answering all the Pretences or Excuses for it, and declaring the greatness of the Vice, the aggravating Circumstances, and sad Consequences, as destructive to a Man's Soul, Body, Reputation, and Estate, by its Attendant Sins of Idleness, Whoring, and Gaming; how fashionable soever, yet eternally pernicious. So he concludes with this *Memorandum* to the Guilty, *That Drunkards shall not inherit the Kingdom of God.* Then resolve me, *Whether it is not better to be clownishly Sober, than fashionably Damn'd?*

IN the same manner (pursuant to the Acts of Parliament; *As against the odious and loathsome Sin of Drunkenness; And so prophane Swearing, &c.* with the King's Injunctions to the Clergy thereupon, to suppress Debauchery and Prophaneness; as
he

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he signifies in the Titles and Introductions of these little Books) he publishes

Thirdly, in the same Year 1692. *A Discourse against Swearing and Cursing*; admonishing the Guilty from these Three Topics, that prophane Swearing and Cursing is,

First, *Rude and Boisterous in respect to Man.*

Secondly, *Daring and provoking in respect to GOD.*

Thirdly, *Vain and unprofitable with respect to themselves*: And in Conclusion, proving their Excuse for such an extravagant Practice, more idle and sinful.

‘ 1. To say you were in Passion, is
‘ but to aggravate your Guilt. Because you
‘ are affronted by your Fellow Creature,
‘ Will you fly in the Face of God? This
‘ were to stab your Father, because your
‘ Enemy hath struck you.

‘ 2. TO affirm, that unless you swear,
‘ you can’t be believ’d, is to proclaim your
‘ own Disgrace; since an honest Man’s
‘ Word will be better than your Oath.

‘ 3. If

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‘ 3. If the Loftiness of the Sound, and
 ‘ thence the graceful Accent and Loudness
 ‘ of an Oath shall be pretended; know
 ‘ then, ’tis the very Language of Hell;
 ‘ where will be Noise with a Witness.
 ‘ There will be Roaring, and Howling,
 ‘ and Cursing to all Eternity.

‘ CONSIDER this, O ye cursing Swear-
 ‘ ers, and be wise in Time. Take heed
 ‘ to your Ways, that you offend not with
 ‘ your Tongue. If for every idle Word
 ‘ that Men shall speak; then doubtless for
 ‘ every profane Oath, they shall give Ac-
 ‘ count thereof in the Day of Judgment.
 ‘ For by thy Words thou shalt be con-
 ‘ demn’d.

‘ Pray therefore with David, *Set a*
 ‘ *Watch, O Lord, before my Mouth, and*
 ‘ *keep the Door of my Lips.*

SO in the Year following, 1693. he pub-
 ‘ ish’d *Directions in order to the suppressing*
 ‘ *of Debauchery and Prophaneness*; observ-
 ‘ ing, ‘ That tho’ there are large Complaints
 ‘ against the Debauchery of the present Age;
 ‘ yet, blessed be GOD, Wickedness is so far
 ‘ from being established by a Law, that
 ‘ the strictest Legal Methods are employ’d
 ‘ to restrain it. Their Majesties do not
 ‘ only discountenance Vice, by the virtu-
 ‘ ous Example of their own sacred Persons,
 ‘ but

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‘ but also by their Authority, in the Letters, Proclamations, and repeated Orders, issued thereupon. But, *Quid Leges sine Moribus?* The best constituted Laws will be of no use, without a due Execution. If the Penalties of our Laws, thro’ the Cowardice or Contrivance of inferiour Magistrates, shall not be inflicted; Offenders will soon be insolent, but never reform’d.

‘ THIS very Consideration hath awaken’d the Zeal of many pious Men; who out of a due Sense of their Duty to GOD and their Country, are designing a Method to reform these Abuses.’ A Vindication of whose Undertaking he leaves to another Author’s late Tract thereupon; and proceeds in a faithful Plainness to mind them of their Duty, in these Four Instances.

1. INNOCENCY.

2. INDUSTRY.

3. COURAGE.

4. CAUTION. Which last he takes the Freedom to commend to them in these following Instances.

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‘ 1. AVOID Popularity. Do not value your selves upon the Character of Reformers, &c.

‘ 2. AVOID Affectation in your Language, or in your Looks, &c.

‘ 3. BE moderate in your Proceedings. Be not rash and violent in your Methods of Reformation, &c.

‘ 4. BE unanimous: Let not Difference in Opinion disorder your Proceedings, &c.

THIS he observes in particular reference to *Church-Men* and *Dissenters*, both honestly joining in this good Work; as there are well-meaning honest Men of all Perswasions, whose Divisions and Distinctions he laments; and thus with equal Charity and Zeal he concludes his Address to all;

‘ IT were, indeed, heartily to be wish’d, That these distinguishing Names were utterly abolish’d; that all *Protestants* were perfectly united; and that such an Expedient could be found, as might effectually do it. We hope and breath for it.

‘ IN the Interim, let not the Devil (who seeks the Ruin of you both) make Ad-

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‘ Advantage of your Divisions. Why may
‘ not those who differ in Judgment, be
‘ united in Affection? And therefore (to
‘ exprefs my felf in Military Language)
‘ tho’ we are differently Regimented, yet
‘ let us all unanimoufly fight under our
‘ GENERAL, *the Captain of our Salva-*
‘ *tion*, to destroy the Devil’s Kingdom.
‘ Be Strong, and of a good Courage, and
‘ the GOD of Peace fhall bruife Satan un-
‘ der your Feet fhortly. *Finally*, Bre-
‘ thren, farewel; be Perfect, be of good
‘ Comfort, be of one Mind, live in Peace,
‘ and the GOD of Love and Peace fhall
‘ be with you.’

AFTER thefe his publick Attempts
againft the growing Vice and Impiety of
the Age; which yet he would not ftile Na-
tional Crimes, nor any Iniquity fuch, but
what the Law of any Nation fhould con-
firm, or allow, as I have heard him ar-
gue; and thereupon hope that they would
not produce fuch National Calamities, as
we all juftly fear’d, and he chiefly dreaded
from our manifold Divifions: The bare
Allowance of fome he felt, and withftood
in his Parifh; feeing a feparate Congrega-
tion fet up and encourag’d therein, and
himfelf challeng’d by the Teacher, whom
he civilly answer’d, and then publifh’d a
larger Work for their Conviction, with
this Title and *Imprimatur*, as fome of the
foregoing had, with his Name, &c.

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A Conference with an Anabaptist. Part I. Concerning the Subject of Baptism. Being a Defence of Infant-Baptism. By William Aslheton, D. D. Rector of Beckenham in Kent, and Chaplain to his Grace the Duke of Ormond. Printed in London.

Imprimatur, Nov. 6. 1694. Ra. Barker, R. R. in Christo Patri ac D. D. Joanni Archiep. Cant. à Sacris Domest.

THIS Book he directs to his loving Friends and Parishioners of Beckenham; and gives us the Substance of it in the Contents, which I shall only transcribe here.

The Occasion of the Conference. Page 2.

The Anabaptist's chief Objection against Infant-Baptism propos'd. 4

Their Pretence to an expresse Command, impertinent and unreasonable. 8

As being grounded upon a false Principle, viz. Nothing ought to be done in the Worship of GOD, without expresse Command in Scripture. 11

This Principle contradicted by their own Practice, in Three Instances.

I. Ob-

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I. Observation of the LORD's Day.	13
II. Taking an Oath.	20
III. Communicating Women.	27

Tho' there is no express Command, yet there is a virtual, implicit, and consequential Command. 29

And this the Anabaptists themselves acknowledge to be sufficient. Page 31

The Baptism of Infants prov'd from their Church-Membership. 33

The Notion of Church-Membership explain'd. 37

Infants capable of Church-Membership. 41

Infants Believers, and in what Sense. 64

Church-Membership an Advantage to Infants. 60

Infants not excluded from being Church-Members. 75

No Direct Prohibition. 76

Nor Consequential. 77

Infants not excluded, from Mat. xxviii. 18,

19, 20. Nor from Mark xvi. 16. 78

Not from the Order of the Words. 88

Nor from the Qualifications of Faith and Repentance, requir'd either in these, or any other Places in Scripture. 92

The Questions and Answers in the Catechism, What is requir'd of Persons to be baptiz'd? &c. explain'd, and vindicated. 93

AFTER this Conference so fairly stated, we hear no more of those Adversaries, who broke up this Meeting, and did not provoke him to a Second Part. Which made him return from uneasy Controversy, to his more pleasing Exercise in Practical Divinity, whereof all his Sermons were full; so he made another Treatise, of a Sermon he had preach'd at Court before the late Queen *Mary*, and dedicated it to her Royal Consort, as enlarg'd under this Title,

A Discourse concerning a Death-Bed Repentance.

FOR the Substance hereof, I shall transcribe the *Preface*, the *Contents*, and the *Close*, at large. In the *Preface*, he seems to make this, as his next following Work, introductory to a third, which appear'd not till some Years after them both. So he begins here this *Preface*.

' HAVING made my self a Debtor
' to the Publick for *A Plain Method of De-*
' *votion for sick and dying Persons*; and one
' chief Part of that Devotion, being the
' Exercise of a true Repentance (for the
' Minister who visits the sick Person, is di-
' rected by the *Church of England* to exa-
' mine, Whether he repent him truly of
' his

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‘ his Sins ?) left Men should from hence be
‘ encourag’d to defer their Repentance to
‘ a sick and dying Bed (as if they might
‘ safely enjoy their Sins in their Health,
‘ because they are admonish’d to repent
‘ when they come to die,) I have therefore
‘ very faithfully examin’d that Matter;
‘ and have endeavour’d in the following
‘ Treatise to convince them, That tho’
‘ Repentance, as all other Graces, must
‘ be exercis’d and improv’d upon the Ap-
‘ proach of Death (for our Lamps must
‘ be trimmed when the Bridegroom comes)
‘ yet a *Death-Bed Repentance* is neither
‘ comfortable, nor safe.

The C O N T E N T S.

<i>The Soul is Immortal, and shall be eternally either happy or miserable.</i>	Page 1
<i>This Life the only Time to fit and prepare us for our future eternal State.</i>	2
<i>The Vicious, Sensual, and Impenitent, shall be miserable.</i>	Ibid.
<i>But such as are obedient to the Laws of the Gospel shall be happy.</i>	3
<i>Hence it is both our Interest and Duty to take care of our Souls, and provide for Eternity.</i>	Ibid.
<i>But this generally neglected, and why.</i>	Ibid.
<i>The Case of a Death-Bed Repentance strictly examined, and in what Method.</i>	5

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<i>What is meant by a Death-Bed Repentance.</i>	6
<i>What by true Repentance.</i>	7
<i>The vulgar Notion of Repentance.</i>	Ibid.
<i>Which yet, as is shew'd, is no Gospel Repentance.</i>	Ibid.
<i>What Repentance is saving.</i>	11
<i>How far, and in what manner, a sick and dying Person can be able to repent.</i>	13
<i>Wicked Men, when they come to die, may remember their Sins.</i>	16
<i>They may also be very sorry for their Sins.</i>	Ibid.
<i>They may earnestly beg Pardon for their Sins.</i>	18
<i>They may make very serious Resolutions. of Amendment.</i>	19
<i>They may make Restitution.</i>	20
<i>Whether all this will amount to true Repentance.</i>	21
<i>Of the Labourers in the Vineyard.</i>	43
<i>The Case of the Thief upon the Cross.</i>	49
<i>The Close.</i>	61

The C L O S E.

‘ I have now faithfully represented the
 ‘ Uncertainty and Danger of a *Death-Bed*
 ‘ *Repentance*, and have plainly admonish-
 ‘ ed you, That if ye neglect to repent
 ‘ now, and defer this necessary Work to
 ‘ you know not when hereafter, you have
 ‘ just

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‘ just Cause to fear you will never repent.
‘ For, either you may be prevented by a
‘ sudden Stroke, and so your Repentance
‘ is impossible; or else disturb’d with the
‘ Pains and Tortures of a languishing Bed :
‘ Which, indeed, may distract you with
‘ Remorse, with Horror and Despair ; but
‘ it is much to be fear’d, without true Re-
‘ pentance.

‘ I do much hope (and do earnestly
‘ pray) that what I have now said on this
‘ Subject, may make its due Impression
‘ upon you : But the more effectually to
‘ persuade you, give me leave to enforce
‘ my Admonitions, with the noted Words
‘ of a truly Great and Good Man, now
‘ with GOD.

‘ LET no Man deceive you with vain
‘ Words, or with false Notions of a slight
‘ and sudden Repentance. Do not delude
‘ your selves with vain Hopes, that this
‘ Work may be done at any time, and in an
‘ Instant ; and that if you can but fashion
‘ your last Breath into, *LORD have Mercy*
‘ *upon me*, this will prevail with GOD,
‘ and make Atonement for the long Course
‘ of a wicked and sinful Life.

‘ WHAT strange Thoughts have
‘ Men of GOD and Heaven? As if Hea-
‘ ven were an Hospital, founded on pur-
‘ pose to receive all sick and maim’d Per-
‘ sons ; that when they can live no longer

‘ to the Lusts of the Flesh, and sinful Pleasures of this World, need but put up a cold Petition to be admitted there.

‘ NO, no, as sure as GOD is true, they shall never see the Kingdom of GOD, who instead of seeking it in the first place, make it their last Refuge and Retreat, and when they find themselves under the Sentence of Death and Damnation, only to avoid present Execution; and since there is no other Remedy, do at last bethink themselves of getting to Heaven, and fall upon their Knees, to petition the great Judge of the World, that they may be transported thither.

‘ CAN any Man, in reason, expect that such a Petition will be granted? I tell you, nay; but except you repent sooner, and at a fitter Time, and after a better Fashion, you shall certainly perish. As much as GOD desires the Salvation of the Soul, He will not prostitute Heaven, and set the Gates of it wide open to those who only fly to it in Extremity, but never fought it in good earnest; nor, indeed, do now care for it, or desire it for any other Reason, but to excuse them from going to Hell: They have no Value for Heaven, because they are no ways fit for it; but yet they think Hell to be the worse Place of the two.

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‘ I am afraid this is the true Interpretation of many a Man’s Repentance, who
‘ hath deferr’d it till he comes to die. I
‘ do not speak this to discourage Repen-
‘ tance, even at that Time. I deny not
‘ the Possibility of the Thing; but to speak
‘ the best of it, it is a very dangerous Re-
‘ medy. For, alas! How unfit are most
‘ Men at such a Time for so great and se-
‘ rious a Work as Repentance is, when
‘ they are unfit for the smallest Matter;
‘ and how hard is it for any Man, then
‘ to be assur’d of the Truth and Reality of
‘ his Repentance, when there is no suffi-
‘ cient Opportunity to make trial of the
‘ Sincerity of it? I desire to have as large
‘ Apprehensions of the Mercy of GOD as
‘ any Man; but withal, I am very sure,
‘ that he is the hardest to be impos’d on of
‘ any one in the World: And no Man that
‘ hath any worthy Apprehensions of the
‘ Deity, can imagine him to be so easy, as
‘ to forgive Men upon the last Word and
‘ Intimation of their Minds; and to have
‘ such a Fondness for Offenders, as would
‘ reflect upon the Prudence of any Magi-
‘ strate and Governour upon Earth.

‘ GOD grant that I may sincerely en-
‘ deavour to live a holy and virtuous Life,
‘ and may have the Comfort of that when
‘ I come to die; and that I may never be
‘ so unwise, as to venture all my Hopes of

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‘ a blessed Eternity upon a *Death-Bed Repentance*.

Thus, in like manner, may we view his next Publication of the same Year, 1696. *A Theological Discourse of Last Wills and Testaments*; which he dedicates to his Grace James Duke of Ormond, Chancellor of the Universities of Oxford and Dublin, Knight of the most Noble Order of the Garter, &c. The Substance hereof you may likewise see in the following Contents.

The Design of this Treatise. Page 2.
That Divines may discourse of Last Wills and Testaments, and how. 3
Directions concerning Last Wills and Testaments. Ibid.

I. Make your Will in your Health. Ibid.

For, 1. If you defer it to your sick Bed, you may possibly never make it at all. 4

Or, 2. It is then most commonly imperfect and defective. 7

3. Disturbing to the dying Testator. 12

II. Make a Christian Will. 15

III. Make a Prudent Will. 19

Ex-

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Express this Prudence;

1. *In the Form of Words and Phrases, in which the Will is drawn and compos'd.*

Ibid.

2. *In the Subject-matter of the Will; the Distribution of an Estate, whether Real or Personal.*

20

IV. *Make a just Will.*

24

The Nature of Restitution.

26

The Reason of it.

30

V. *Make a Charitable Will.*

33

It is the Duty of a Clergyman earnestly to move sick and dying Persons to be liberal to the Poor.

Ibid.

Charity commended by St. Paul.

35

By St. James.

40

By St. John.

41

By our Blessed Saviour.

43

And in the Law and the Prophets.

47

Motives to Charity.

1. *Charity to the Poor makes us like unto GOD.*

51

2. *It is an Act of Justice.*

53

3. *'Tis the most proper Expression of our Gratitude to God.*

4. *'Tis an Act of Prudence, and of great Advantage to our selves.*

- I. *With respect to this Life.*

1. To

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1. To preserve, 2. Increase, 3. Sanctify
an Estate. 62, &c.

II. Charity shall be rewarded in the Life to come.

Pleas and Pretences to excuse the Neglect of Charitable Distributions.

Plea 1. Pressing of Charity is Popish.

Answer'd. 78

Plea 2. The Laws have provided for the Poor.

Answer'd. 80

Plea 3. My Estate is but small.

Answer'd. 82

Plea 4. I have a Wife and Children to provide for, Debts to be paid.

Answer'd. 83

Plea 5. There are so many Objects of Charity, I may give away all my Estate.

Answer'd. 87

Plea 6. I will remember the Poor when I die.

Answer'd. 91

Plea 7. Charity is often abus'd, and Legacies are perverted.

Answer'd. 95

Poor Widows and Children of Clergymen most humbly recommended. 97

An

Dr. William Assheton. 77

*An Abstract of the Charter for Relief of
Poor Widows and Children of Clergy-
men.* Ibid.

Then he comes to Controversy again,
with a Collection, as occasion'd by the bold
Socinians. So he publishes in the Year
1697.

*A Seasonable Vindication of the Blessed
Trinity. Being an Answer to this
Question, Why do you believe the Do-
ctrine of the Trinity? Collected from
the Works of the most Reverend Dr. John
Tillotson, late Lord Archbishop of Can-
terbury, and the Right Reverend Dr. Ed-
ward Stillingfleet, now Lord Bishop of
Worcester. Printed at London, 1679.*

All shewn in these Contents and the
Close.

*The Doctrine of the Trinity is a very Ratio-
nal Doctrine.* Page 1

*What is meant by this Word Trinity, and
what Doctrines concerning it are propo-
sed to our Belief?* 2

What is Faith or Belief in general. 5

Why we believe the Doctrine of the Trinity?

10

How

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How it can be prov'd that GOD hath reveal'd it? 12

Object. *Neither the Word Trinity, nor the Word Person, are to be found in Scripture.*

Answ. 14

Object. *'Tis the Doctrine of the Athanasian Creed, therefore the Clergy of the Church of England are resolv'd to defend it.*

Answ. 19

Object. *'Tis above Reason.* Answ. 22

Object. *'Tis not repugnant to Reason to believe some Things which are incomprehensible by our Reason.* 24

Object. *'Tis contrary to Reason.* Answ. 44

Object. *Three Divine Persons, are Three Divine Substances, therefore Three GODS.*

Answ. 59

The Parallel between the Trinity and Transubstantiation largely consider'd. 75

The C L O S E.

' The Unitarians cannot deny, that many things certainly are, the particular manner of whose Existence we can neither comprehend, nor explain: Therefore, tho' the particular manner of the Existence of these three Differences, or Persons in the Divine Nature, express'd in Scripture by the Names of *Father, Son, and Holy Ghost*, is incomprehensible

Dr. William Asheton. 79

‘ ble by our finite Understandings, and in-
‘ explicable by us; that is, tho’ the man-
‘ ner of the Union and Distinction between
‘ them, is above our Reach and Compre-
‘ hension; yet considering the infinite Per-
‘ fections of the Divine Nature, which are
‘ so far above our Reach, GOD may justly
‘ oblige us to believe those things concern-
‘ ing himself, which we are not able to
‘ comprehend.

‘ A N D of this, I hope, I have given a
‘ sufficient Account in the foregoing Dis-
‘ course.’

T O these he adds another small Col-
lection, in the Year 1698. from Dr. *Isaac*
Barrow, Entitul’d, *A Brief State of the*
Socinian Controversy, concerning a Trinity
in Unity. Shewing how the Sacred Trini-
ty may be consider’d, either as it is in it
self wrapt up in inexplicable Folds of My-
stery, or as it hath discover’d it self opera-
ting in wonderful Methods of Grace to-
wards us. So he concludes, That the pro-
per Employment of our Mind about these
Mysteries, is not to search and speculate in-
to them, to discourse elegantly and boldly
about them, but with a pious Credulity to
embrace them; with all humble Respect to
adore them.

WHERE-

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WHEREUPON in the same Year he returns to Practice again, publishing *The Plain Man's Devotion.* Part I. *In a Method of Daily Devotion*, and then *a Method of Devotion for the LORD's Day.* Both fitted to the meanest Capacities; and they are both specify'd in his Preface to the latter, which I give you at large, as directed to his Parishoners of *Beckenham.*

‘ I have given you Directions in a former Treatise, for your Daily Devotion, How to pray with your Self and Family, both Morning and Evening. And also how to order your Conversation all the rest of the Day; both as to Thoughts, Words, and Actions. GOD give you Grace to make a right use of them.

‘ I shall now proceed by the same gracious Assistance, with equal Plainness, to instruct you how to observe and sanctify the *LORD's Day.*

‘ INDEED, the Controversies about the *Sabbath* have been large and perplexing (the Devil attempting by such Disputes to divert our Practice) but as to the Substance of the Command, *viz.* That some Portion of Time should be set apart for Rest and Publick Devotion, 'tis a known Dictate of Natural Reason; and as such is universally practis'd by *Jews,*
Ma-

Dr. William Asfheton. 81

‘ *Mahometans*, and Heathens, as well as
‘ Christians.

‘ THE main Difficulty is to determine, what Proportion of Time is to be set apart for Publick Worship. As,

‘ I. Why One Day in Seven?’

‘ II. Why the First Day of the Week is to
‘ be observ’d by us Christians, rather than
‘ the Seventh, or any other?

‘ W H E R E I N I shall endeavour your
‘ Satisfaction in these following Proposi-
‘ tions, which I shall barely lay down
‘ without any Illustration, they having,
‘ you know, been explain’d and confirm’d
‘ in another Place.

‘ I. G O D is to be worshipped in public, as well as private ; by a Community, a Society of Men, as well as by particular Persons.

2. THIS publick Worship cannot be perform'd without the Circumstances of Time and Place. As there must be some publick Place in which the Worshippers are to meet; so it is no less necessary that there should be some fix'd certain Time for such Religious Assemblies.

' 3. THE Equity of the Fourth Com-
mandment doth thus far oblige us Chri-
F ftians,

‘ stians, That this Time should not be less
‘ than One Day in Seven.

‘ 4. THAT we Christians are not
‘ oblig’d to the precise Observation of the
‘ Seventh Day, which is our *Saturday*, and
‘ was the *Jewish Sabbath*, since that *Sab-*
‘ *bath*, as all other *Jewish Institutions*, was
‘ abolish’d by the *Coming of CHRIST*.

‘ 5. The first Day of the Week, com-
‘ monly call’d *Sunday*, or the *LORD’s Day*,
‘ is to be observ’d by us as the *Christian*
‘ *Sabbath*.

‘ 6. The Reason why we observe this
‘ Day, rather than any other of the Six, is
‘ the universal Practice of the Christian
‘ Church in all Ages, conformable to the
‘ Practice of the Apostles, and the Laws
‘ and Constitutions of the Church and
‘ State in which we live, grounded there-
‘ upon. From all which I infer,

‘ 7. That the Observation of the *LORD’s*
‘ *Day* is appointed by such sufficient Au-
‘ thority, as we are bound in Conscience to
‘ obey, without troubling our selves to de-
‘ cide that perplexing Question, *Whether*
‘ *the Observation of the first Day of the*
‘ *Week be de Jure Divino, strictly of Di-*
‘ *vine Right, Tea, or No?*

‘ THIS may be sufficient for you to
‘ know in this Matter. Indeed, Scholars,
‘ if they please, may argue these Points a
‘ little farther; but Men of your Educa-
‘ tion

Dr. William Ascheton. 83

‘ tion must not be Scepticks : But instead
‘ of disputing, should rather take Occasion
‘ to admire the Divine Wisdom and Good-
‘ ness in establishing this Holy Day, the
‘ Observation of which is your Interest, as
‘ well as Duty.

‘ G O D, who knows our Frame, how
‘ earthly and carnal we are ; how strong-
‘ ly we are inclin’d to outward sensual
‘ Enjoyments ; in great Condescension to
‘ our Weakness, hath commanded us to
‘ set apart one Day in Seven, to lay aside
‘ all Worldly Business ; to consider Eter-
‘ nity, and to take Care of our Souls :
‘ And that not only in private, but chief-
‘ ly in publick, by paying Homage and
‘ Service to the Author of our Being ; by
‘ assembling our selves in one House ; there
‘ to render Thanks for the great Benefits
‘ that we have receiv’d at his Hands ; to
‘ set forth his most worthy Praise ; to hear
‘ his most holy Word ; and to ask those
‘ Things which are requisite and necessa-
‘ ry as well for the Body as the Soul.

‘ **CONCERNING** all which, I shall give
‘ you as particular and distinct Directions as
‘ can be ; and that methodically and in Or-
‘ der ; by shewing how I wou’d have you
‘ behave your selves from the Time of
‘ your up-rising in the Morning, to the
‘ Close of your Eyes at Night.’

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WHERE TO are added particular Rules for devout Behaviour in Time of Divine Service.

AND now *Lastly*, in this Year did my Doctor bring his great Jointure-Project to Perfection, in 1698. not only for the Benefit of Clergymens Widows, as at first undertaken and design'd; but for all Ranks and Professions, as will appear (with his utmost Care, Expence and Labour herein) from the Preface and Advertisement, and some few satisfactory Extracts out of his Book hereupon, Entitled,

A full Account of the Rise, Progress and Advantages of Dr. Asheton's Proposal, (as now improv'd and manag'd by the Worshipful Company of Mercers, London) for the Benefit of Widows of Clergymen and others, by settled Jointures and Annuities, at the Rate of Thirty per Cent. With Directions for the Widow how to receive her Annuity, without any Delay, Charges, or Deductions. Plead for the Widow, Isa. i. 17. London: Printed by W. P. Given Gratis at Mercers-Hall, and by J. Baker, Bookseller at Mercers-Chappel, 1713.

THE PREFACE.

' BEFORE I descend to a particular
' Explication of the Rise, Progress, and
' Ad-

Dr. William Assheton. 85

‘ Advantages of this Proposal, I think it
‘ seasonable (especially in this selfish project-
‘ ing Age) to premise, That as Dr. *Ashe-*
‘ *ton* did not project this Proposal for his
‘ own private Advantage, but doth sincere-
‘ ly design a publick Good, in like manner
‘ the worthy Members of the *Mercers*
‘ Company have undertaken to manage
‘ this Proposal, not from any Prospect of
‘ Advantage to their own private Persons,
‘ but only out of a generous Design to make
‘ the Company more capable to answer
‘ the End and Reason of their Charter;
‘ which is, to establish and manage publick
‘ Charities, and thereby to enlarge their
‘ Capacity of doing Good.

‘ A N D having often consider’d the
‘ Thing, I presume to declare, That the
‘ Company of *Mercers*, by accepting and
‘ managing this Proposal, will do a greater
‘ and more publick Good to the whole Na-
‘ tion, than they could pretend to do by
‘ Founding an Hospital for Widows in eve-
‘ ry County in the Kingdom. And my
‘ Reason is this, Because it is a much nobler
‘ Charity so to support any Person, as to
‘ prevent him from being poor, than it is
‘ to relieve the same Person when he is
‘ actually poor.

ADVERTISEMENT.

‘ THIS Proposal being first projected
‘ for the Benefit of those who have small
‘ Estates, the Words *Poverty* and *Poor* do

‘ sometimes occur in the Explication of it ;
 ‘ and therefore, that Persons of Honour
 ‘ and Quality may not be prejudic’d a-
 ‘ gainst it, as if it nothing concern’d them,
 ‘ they may please to be inform’d, That this
 ‘ Proposal, as now modell’d and improv’d,
 ‘ may be serviceable to those of Quality
 ‘ and Estate :

‘ 1. By enabling them to settle or en-
 ‘ large Jointures, without clogging their
 ‘ Lands.

‘ 2. BY encouraging them to demand
 ‘ larger Portions, than otherwise, without
 ‘ the Help of this Proposal, they could
 ‘ rationally expect.’

NOW the settling of this did for many
 Years exercise Dr. *Asheton*’s Thoughts, as
 you read Page 16. For tho’ he was encour-
 rag’d by several knowing, judicious Per-
 sons (whom he had been consulting, and
 to whom he had communicated his Propo-
 sal) That the Design was practicable, yet
 where to fix it, or how to provide such a
 Fund as might secure the Subscribers, was
 a Matter of some Difficulty, not only to
 himself, but also to the Undertaking.

AS to himself, he was fully convinc’d
 not only of the Trouble and Charge in ma-
 naging such a Work, but also the Hazard
 to his Reputation, if it should miscarry :
 For the Generality of Men are very unjust
 in their Censures, and will allow nothing
 to

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to be well design'd, that shall want Success; however, he did resolve to go on, and, if possible, to finish what he had so long projected.

HIS first Address was to the *Corporation of the Clergy*, who, indeed, receiv'd him with the greatest Kindness and Respect; but withal, declar'd, for Reasons not now to be repeated, that they were not capable to accept this Proposal.

HIS next Application was to the *Royal Bank of England*, where he did not doubt of sufficient Security for the Subscribers: But for some Reasons, which are obvious to Men of Business, this *Royal Bank*, at present, is not so modell'd, as to manage this Proposal.

THO' thus far disappointed, yet Dr. Asheton was not discourag'd; and being admonish'd that a *City Company* was very capable to undertake this Proposal, and that the *Mercers* as the best, both for Management and Revenue, he immediately apply'd himself to that Company: And having first waited upon the then Master, *Thomas Papillon*, Esq; (whose known Worth, and Inclination to promote charitable Designs, gave him great Hopes of Success) he next attended the Wardens, and several others of the Members; who, after full Debates in their General Courts and Committees, agreed with him upon

certain Rules and Orders, with subsequent Concessions, herein specify'd, out of which I shall extract these few Remarkables. As,

‘ 1. THAT the Company will take in
‘ Subscriptions at any time, till the Sum of
‘ 100000*l.* be subscrib'd; but will never
‘ exceed that Sum.

‘ 2. THAT all married Men of the
‘ Age of 30 Years, or under, may sub-
‘ scribe any Sum not exceeding 1000*l.*
‘ That all married Men, not exceeding the
‘ Age of 40 Years, may subscribe any
‘ Sum, not exceeding 500*l.* And that all
‘ married Men not exceeding the Age of
‘ 60 Years, may subscribe any Sum, not
‘ exceeding 300*l.* And that the Widows
‘ of all Persons subscribing according
‘ to these Limitations, shall receive the
‘ Benefit of 30 *per Cent. per Annum*,
‘ according to the former Proposal, free
‘ of all Taxes and Charges, at the two
‘ usual Feasts of the *Annunciation of the*
‘ *Blessed Virgin Mary*, and *St. Michael*
‘ *the Archangel*; and that the first of
‘ these Payments shall be made at the first
‘ of the said Feast-Days, which shall hap-
‘ pen 4 Months or more after the Decease
‘ of the Person or Persons so subscribing;
‘ excepting such as shall voluntarily make
‘ away themselves, or by any Act of theirs,
‘ occasion their own Death, either by Du-
‘ elling,

‘ elling, or committing any Crime, where-
‘ by they shall be sentenced and put to
‘ Death by Justice: In any, or either of
‘ those Cases, the Widows to receive no
‘ Annuity; but upon delivering up the
‘ Company’s Bond, to have the Subscrip-
‘ tion-Money paid to them.

‘ 3. T H A T no Seafaring-Men may
‘ subscribe, who follow it as their Business
‘ or Vocation; nor others, who go farther
‘ than *Holland, Ireland*, or the Coasts of
‘ *England*; and that any Person may sub-
‘ scribe for any others, whom he shall no-
‘ minate in his last Will, during the Natu-
‘ ral Life of his Wife, if she survive, and
‘ his Intention be declar’d in his Subscrip-
‘ tion, &c.,

A F T E R such Orders and Concessions
made, and several Meetings in Commit-
tees with the Doctor about settling a suffi-
cient Security, and satisfying him in their
Estates, being clear Rents, 2888 *l.* 8 *s.* 10 *d.*
per Ann. (besides the Payments of the Be-
nefactors to be paid out of the same)
which by a moderate Calculation, would
yield, when the Leafes came out, above
13500 *l.* *per Ann.*

T H E Company then proceeded to give
Directions for the drawing up of a Deed of
Settlement, by the Advice of very able and
learned Council, *viz.* Sir *Nathan Wright*,
late

late Lord-Keeper of the Great Seal of *England*, and Sir *Edward Northey* of the *Inner Temple*, late Attorney-General. The which Deed of Settlement was executed by the Company and Trustees, at a General Court of the said Company, held on *Wednesday* the 4th of *October*, 1699.

THE Deed of Settlement is enroll'd in Her Majesty's *High Court of Chancery*, and an authentick Copy of it, transcribed into a Book, and well attested, may be perus'd on *Friday* every Week, between the Hours of Nine and One in the Forenoon; at which time the Wardens and Members of the Company will attend at *Mercers-Hall* to take Subscriptions, and receive the Money.

FOR this Reason, I shall give no farther Account of the Contents of the said Deed: As, what Estates are settled, and the Value of them; who are the Trustees to whom these Estates are made over and convey'd, for the Security of the Subscribers, and the effectual Payment of their Widows, &c.

NOR shall I publish what Number of Persons have subscribed; and what Sums have already been paid; what Widows are now Jointur'd, and what Sums they do yearly receive.

I shall not pretend, I say, to give any Account of these Matters, since it is more
for

Dr. William Assheton. 91

for my Ease, and the Satisfaction of all Persons concern'd, to peruse the Deed it self, and to consult the Wardens, as there shall be Occasion.

FOR the rest, you may consult this Book, so easy to be had, and many Thousands whereof have been given by the Doctor and the Company, and distributed by me and others throughout the Kingdom; whereupon the Company have received by Subscriptions above 50000 *l.* and do now pay out of the same 2800 *l.* per *Ann.* to Widows: So this can be no Advantage to their own private Persons (as observ'd in the Preface) but some Loss to the whole at present, which makes the Wardens more strict and backward in taking in Subscriptions than formerly. Neither did the Doctor gain a Farthing by it, tho' they presented him 100 *l.* for he often assur'd me, that he had been at 200 *l.* Expence from the Beginning of this Project; which yet rejoiced him above all things upon Earth, at the finishing Stroke, and made him glory (with humble thankful Devotion) in this Work, that was succeeded the next Year by an excellent agreeable Sermon, preach'd at the Anniversary Meeting of the Sons of the Clergymen, in St. Paul's Cathedral, December 5. 1699. By William Assheton, D. D. Rector of Beckenham in Kent, and Chaplain to his Grace
the

the Duke of Ormond. Printed at London, 1700.

THIS Impression begins with a most proper zealous Dedication to the much Honour'd Sir *Nathan Wright*, and others, Gentlemen, Stewards of the late Feast of the Sons of the Clergy, in these Words,

Gentlemen,

‘ **W**HEN I have first made my
 ‘ humble Acknowledgment (not
 ‘ only to your selves, by whose immediate
 ‘ Command this Discourse is publish’d)
 ‘ but also to his Grace my Lord Archbishop
 ‘ of *Canterbury*, my Lord-Mayor, my
 ‘ Lords the Bishops, and the rest of that
 ‘ honourable and judicious Audience, by
 ‘ whom it was approv’d far beyond
 ‘ my Expectation or Desert: I do then
 ‘ crave Leave to express my Satisfaction,
 ‘ that one chief Design I had in composing
 ‘ this Sermon was so acceptable to you,
 ‘ viz. The promoting a General Subscrip-
 ‘ tion for the Relief of the Poor Widows
 ‘ and Children of Clergy-Men.

‘ **H**A V I N G observ’d that several
 ‘ other Orders and Professions do maintain
 ‘ their own Poor, I thought it seasonable
 ‘ to remind you, that it is at least decent,
 ‘ to say no more, that the Clergy like-
 ‘ wise should attempt the same; and I
 ‘ have great Cause to hope, with a little
 ‘ Application, the thing will be found ve-

ry

Dr. William Asheton. 93

‘ry practicable. For, if every Clergy-
‘man, whose Preferment is Four Hundred
‘Pounds *per Ann.* or more, would be
‘pleas’d to subscribe and pay in but
‘Two Pounds Yearly; if he who hath
‘Three Hundred Pounds, would subscribe
‘One Pound Yearly; if he who hath Two
‘Hundred Pounds, would subscribe Ten
‘Shillings Yearly; if he who hath One
‘Hundred Pounds *per Ann.* would sub-
‘scribe Five Shillings Yearly: This I am
‘confident would answer Expectation.

‘WHEN the Clergy (whose chear-
‘ful Compliance with this humble Mo-
‘tion I cannot suspect) have proceeded
‘thus far; ’tis then not to be doubted,
‘but that those Sons of Clergymen, who
‘are of the Laity, will as chearfully fol-
‘low so good an Example.

‘If I am censur’d as too forward, in
‘being thus particular, my Zeal and Con-
‘cern for the Clergy and their Descen-
‘dants, must apologize for me.’

THUS charitably he begins as a true
and faithful Member, and some Time a Di-
rector of that noble Corporation, whose
good Designs he presses on to all good
Works, in the Sermon, from this Subject,
*Eccles. ix. 10. Whatsoever thy Hand findeth
to do, do it with all thy Might; for there
is no Work, nor Device, nor Knowledge, nor
Wisdom in the Grave, whither thou goest.*

THESE

THESE Words he well interprets to be a seasonable Admonition to Diligence and Industry ; to make us active, vigorous and urgent, in doing all the Good that shall be in our Power, while our short Time lasteth, before the Night cometh, when no Man can work. So he explains and improves this Text ; shewing what Work is to be done with respect to those two Parts of Humane Being, the Immortal Soul, and Mortal Body : Then proving, that our great Work and Business in this World is *First*, ‘ to adorn our Souls with those Divine
 ‘ Vertues and Graces, whereby we are made
 ‘ like unto GOD, and are qualify’d and prepar’d for the Conversation of the Blessed
 ‘ in another World, which vicious, spiteful
 ‘ People can never enjoy. *Secondly*, diligently to employ our Talents, our Gifts,
 ‘ and Graces for the Benefit of others. To
 ‘ which, for our Encouragement, a glorious Reward is promis’d, a Crown, a
 ‘ Kingdom ; but everlasting Punishment is
 ‘ threatned to the contrary.

THUS manifesting all Acts of Piety and Charity to be our Interest as well as Duty here, before we go hence and be no more seen, he comes to the particular Occasional Applications, which I transcribe to the End, as worthy all Regard and Practice.

‘ YOU

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‘ YOU are here met (Men, Fathers,
‘ and Brethren) according to your annual
‘ Custom, to recommend your Persons and
‘ charitable Undertakings to the Blessing of
‘ GOD, by this devout Appearance in the
‘ Houle of Prayer, from whence you go
‘ together as Friends in solemn Procession
‘ to your Feast of Charity: So that the
‘ Design of this Days Solemnity, is plainly
‘ Twofold:

‘ I. TO credit and to own your Profession.

‘ II. TO relieve and provide for Poor
‘ Dependants, both Widows and Children.

‘ 1. IT is very seasonable, by this so-
‘ lemn Appearance, to credit and own your
‘ Profession: For, such is the petulant Hu-
‘ mour (not to say malicious Design) of
‘ too many in this Age; they are pleas’d
‘ to have very mean diminishing Thoughts
‘ of the Clergy; and since ’tis out of the
‘ Abundance of the Heart the Mouth
‘ speaketh, they too often express those
‘ Thoughts by as mean and undecent Lan-
‘ guage. The Fluency of some Men’s Zeal
‘ on such an Occasion is very remarkable;
‘ and their Conceits are never so rais’d, so
‘ sparkling, and triumphant, as when they
‘ encounter the Tribe of Levi.

‘ O!

‘ O! with what Slight and Contempt is
 ‘ the Clergy then treated! With what
 ‘ Scorn the Witlings look upon the Man in
 ‘ Black! How will every trifling Thing,
 ‘ that can but chatter Sense, be then
 ‘ practising upon us! Nay, when all other
 ‘ Topicks fail, our very Profession must be
 ‘ our Crime, and the Word *Parson*, if
 ‘ roundly and emphatically pronounced,
 ‘ shall be voted Wit.

‘ A N D not only the Clergy, but their
 ‘ Descendants also, shall have their Share
 ‘ in the Reflection. To be born of a *Church-*
 ‘ *Man*, or in those Men’s Language, to be
 ‘ the Son of a *Priest*, shall diminish our
 ‘ Character, and be a Blot in our Es-
 ‘ cutcheon.

‘ B U T I shall not stain the Glory of
 ‘ this Day, by a farther Repetition of their
 ‘ invidious Censures. All which, to say
 ‘ no more, are most effectually confuted,
 ‘ by the Splendor of this Appearance; and
 ‘ if Success, which is often urged against
 ‘ us, may be admitted as an Argument for
 ‘ the Goodness of a Cause, here’s an am-
 ‘ ple Vindication of the Marriage of the
 ‘ Clergy, which, thro’ the Blessing of
 ‘ GOD upon your honest Endeavours,
 ‘ hath furnish’d the Publick with Men of
 ‘ the best Figure, of the greatest Rank and
 ‘ Order, both in Church and State. In
 ‘ short, if those who malign and asperse
 ‘ you

‘ you, will but open their Eyes, they may
‘ this Day observe such a Parade, such a
‘ Body of Men, as is the Envy of *Rome*,
‘ and the Glory of the *Reformation*.

‘ M A Y it still be your Care to main-
‘ tain your Character; to be as good as
‘ you are great. Which gives me the Oc-
‘ casion very humbly to remind you of the
‘ Second; and indeed the chief Design of
‘ your Character; which is,

‘ 2. TO relieve, and provide for your
‘ poor Dependants, both Widows and
‘ Children.

‘ A N D here I shall not so far suspect
‘ your Inclinations, as to enlarge and en-
‘ force the usual Motives to so charitable
‘ Distributions.

‘ I might remind you, that Charity,
‘ which is an Imitation of the Divine
‘ Nature, is,

‘ 1. THE most proper and principal
‘ Expression of your Gratitude to GOD.

‘ 2. IT is an Act of Justice to the Poor.

‘ 3. It is an Act of Prudence, and great
‘ Advantage to our selves: Because GOD,
‘ who is faithful, hath promis’d, that it
‘ shall

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‘ shall be most plentifully rewarded, 1. In
‘ this Life. 2. In the Life to come.

‘ WITH respect to this Life, there
‘ are three signal Advantages of a well-
‘ regulated Charity. It is most expedi-
‘ ent, 1. To secure and preserve an Estate.
‘ 2 To improve and encrease our Estate.
‘ 3. To bless and sanctify our Estate. And
‘ *Lastly*, Which is the highest and most pres-
‘ sing Motive, you have a comfortable As-
‘ surance, that your Charity shall be most
‘ plentifully rewarded in the Life to come.

‘ THESE are very proper and sea-
‘ sonable Topicks for further Enlargement.
‘ But having already prevented my self,
‘ (Vid. *Theological Discourse of last Wills*
‘ *and Testaments*,) I must not impose on
‘ so great an Audience.

‘ AND shall therefore say nothing
‘ further concerning Charity in general;
‘ but shall only crave your Patience, whilst
‘ I apply my self more particularly to the
‘ Concerns of this Corporation.

‘ *Fathers and Brethren,*

‘ YOU are encourag’d and enabled by
‘ the Royal Favour, to pursue and pro-
‘ mote your own charitable Inclinations,
‘ in making Provision for poor Widows
‘ and Children of the Clergy. And tho’
‘ the Forwardness of your Minds, and
‘ your Zeal hath provok’d very many,
‘ who

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‘ who have been kind and generous in
‘ Gifts and Legacies; yet you are very
‘ sensible, that your Fund or Yearly Re-
‘ venue is not proportionable to Expecta-
‘ tions from it. And many of your poor
‘ Petitioners are like to be Petitioners still,
‘ unless some more effectual Method can be
‘ contriv’d for their Support and Relief.

‘ It is not decent for a Person of my
‘ Meanness to be too forward in his Di-
‘ ctates, especially not in this Place, for I
‘ know to whom I speak. But since you
‘ have been pleas’d to open my Mouth,
‘ and make me your Advocate for the
‘ Fatherless and the Widow (whose Cause
‘ I do most chearfully plead) I must crave
‘ your Acceptance, whilst I express my
‘ self as followeth.

‘ THE Clergy of this Nation and
‘ their Descendants, are a considerable
‘ Body of Men; very able, as well as
‘ willing, to relieve their poor Depen-
‘ dants. And if your Charity (tho’ in
‘ small Proportion) cou’d be fix’d, certain,
‘ and successive, a very little Time, thro’
‘ the Blessing of GOD, wou’d convince
‘ you of the happy Fruits and Effects of
‘ it.

‘ I say, A Charity that is fix’d and suc-
‘ cessive. For I must take the Freedom
‘ to remind you (what you are all sensible
‘ of) that it is not Occasional Charity (tho’

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‘ sometimes very encouraging) that can
‘ answer the Ends of this Corporation :
‘ But a constant settled Succession of small
‘ Contributions (so small as not to be felt
‘ by particular Persons) would enable you,
‘ in some competent Proportion, to relieve
‘ on all Occasions.

‘ BUT now the great Difficulty is,
‘ how these intended Contributions can be
‘ raised ?

‘ THIS indeed will require some
‘ Thought and Application of Mind, and
‘ I must humbly recommend it to your
‘ Care and Conduct. And I earnestly
‘ beg of you, not to be discourag’d, tho’
‘ the first Attempt may not answer Expe-
‘ ctations.

‘ DO you lay the Foundation, and suc-
‘ ceeding Ages may build upon it.

‘ AND to quicken your Zeal for so
‘ good a Work, give me Leave to repre-
‘ sent to you, that the Wants of your
‘ Poor are great, and call loudly for your
‘ Help. And I am further encourag’d to
‘ be importunate with you in their Be-
‘ half, because I now beg for those who
‘ cannot beg for themselves.

‘ THER E are indeed a Sort of Poor
‘ very forward and pressing, who will
‘ even extort your Charity by their im-
‘ portunate Clamours. But your Poor do
‘ beg in Silence.

THE

Dr. William Asfheton. 101

‘ THE Ingenuity of their Education,
‘ the Modesty of their Temper lays Re-
‘ straint upon them. Generous Spirits will
‘ even sink in their Misery, and endure
‘ the utmost Extremity, before they will
‘ make known their Wants to their insult-
‘ ing Neighbours, or be reliev’d by a Pa-
‘ rish — Reliev’d by a Parish, did I
‘ say! Fathers and Brethren, allow me
‘ this Freedom.

‘ ’Tis a Reflection not only upon the
‘ Wisdom, but even the Christianity of a
‘ Nation, that the Relicts of a Church-man
‘ should be reliev’d by a Parish.

‘ IF here it shall be reply’d (as I
‘ know it will by some Men) that the
‘ Clergy must then learn more Prudence,
‘ and not, by living above their Prefer-
‘ ments, expose their Wives and Children
‘ to such scandalous Want: To this I ea-
‘ sily rejoin;

‘ THAT several Church-Livings (be-
‘ ing inappropriate) are of so small a Value,
‘ that the Incumbent is scarce able to sub-
‘ sist, much less can he expect to make
‘ Provision for Posterity.

‘ THIS is indeed a very sad Truth.
‘ And tho’ there is a Way to redress this
‘ Grievance, yet it is too big for a private
‘ Thought.

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‘AND, O that such an Expedient
 ‘ might be found ! That the many Thou-
 ‘ sand poor despis’d, not to say oppress’d
 ‘ Vicars of the *Church of England*, might
 ‘ no longer eat the Bread of Sorrow.

‘THE Wisdom and Authority of a
 ‘ Parliament, (and nothing less than that)
 ‘ can relieve them.

‘WE hope and breathe for it.

‘IN the Interim, the Poor, your Poor,
 ‘ will be always with you, to exercise
 ‘ their Patience, and your Charity.

‘CHARITY, That is the proper
 ‘ Work and Business of this Day. I do
 ‘ not only mean what you leave with
 ‘ the Stewards (tho’ their generous Care
 ‘ in placing out of Children deserves your
 ‘ Encouragement) but I chiefly design what
 ‘ is paid in Yearly to the Treasurers of the
 ‘ Corporation, for a constant, settled, per-
 ‘ petual Fund.

‘AND tho’ you do not this Day actu-
 ‘ ally give it, yet this is the Time firmly
 ‘ to resolve it: Dedicate and devote it:
 ‘ Make a solemn Vow in this Holy Place,
 ‘ and the LORD your GOD accept you.’

IN the same Manner he exhorteth to
 all Charity, with true Friendship, and do-
 ing good universally, as our most neces-
 sary Duty, and both for our present and
 eternal Interest.

IN

Dr. William Assheton. 103

In a Sermon preach'd before the Honourable Society of the Natives of the County of Kent, Nov. 21. 1700. at St. Mary-lebow, London. By William Assheton, D. D. Rector of Beckenham in Kent, and Chaplain to his Grace the Duke of Ormond. Printed at London.

HIS Text is this, 1 Cor. x. 31. *Whether therefore ye eat or drink, or whatsoever ye do, do all to the Glory of God.*

WHICH having first explain'd, and shewn, that when the Wisdom, the Power, the Justice, the Mercy of God, with other his Divine Attributes, are confessed and acknowledg'd, are reverenc'd and ador'd by any of our Actions, then in Scripture Language, God is glorify'd; not that we can make him glorious, or add any Thing to his Glory, who is infinite, &c. But such a Thing is thus done to the Glory of God, according to his Will. As Secondly, Proving how these Natural Actions of eating and drinking, may be so done, from these their known Ends, the nourishing of our Bodies, the refreshing of our Spirits, and preserving our Health; avoiding all the Excesses of Wine, Musick and Feasting; with all Surfeiting, Riot, Drunkenness, &c. so plainly condemn'd in Holy Scripture. He hastens,

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Thirdly, TO enlarge upon the Reasons of their present Solemnity ; particularly shewing the Design of their eating and drinking together on that Day, to be twofold.

1. TO maintain Friendship, as it is the greatest Pleasure and Satisfaction to our own Breasts, and of equal Benefit and Advantage to others. Which he proves from the sociable Life, or mutual Conversation of wise and vertuous Persons in several Respects.

1. BY improving our Understandings, and rectifying our Judgments.

2. BY regulating and composing our Passions.

3. BY assisting of us, in our useful Designs, and the relieving of us in our Wants.

SO he exhorts them to begin and continue such a true Christian Friendship in this World, as may be compleated in the next ; reminding them of their Obligations and Abilities ; as born or inhabiting in one of the richest and most flourishing Counties of the whole Kingdom ; of their peculiar Privileges, and the Disposition of the ancient Inhabitants, thus describ'd by *Malmsburiensis*, ' The Country People and Town-

Dr. William Asheton. 105

‘ Town-Dwellers of *Kent*, retain the Spirit of the ancient Nobility, above the rest of the *English*; being more ready to afford a Respect and kind Entertainment to others, and less inclinable to revenge Injuries.’ Which he observes as an evident Proof of their Courage, confirming it from *John of Salisbury*, in his Polycraticon, and from that famous Instance of their Ancestors Bravery against *William the Conqueror*. So admonishing them to all Unanimity in our Church, in true Religion and Loyalty, he proceeds;

2. TO promote Charity from two Topicks, which are so nicely handled, and rationally apply’d to Gentlemen and Traders, that I can’t but transcribe the whole to the End. As,

‘ 1. CHARITY is the best and surest Expedient to preserve your Estates in this Life.

‘ 2. YOU have a comfortable Assurance that your Charity shall be rewarded in the Life to come.

‘ 1. CHARITY is the best Expedient to preserve your Estates.

‘ WHEN you purchase an Estate, your first Concern is, to find out a good Title; and then you are no less solicitous to convey that Title firmly to you, and your

‘ your Heirs for ever ; but let me with Free-
 ‘ dom tell you, that Charity is your best
 ‘ Tenure, and will continue a Name,
 ‘ and perpetuate a Family more firmly,
 ‘ than all your Fines and Vouchers, and
 ‘ Entails (those clenching Nails of the
 ‘ Law) can pretend to. For, alas ! How
 ‘ slight a Title is a legal Right ? How slen-
 ‘ der Security is the firmest Conveyance a-
 ‘ gainst destructive Casualties ?

‘ WILL you charm a Thief with Paper
 ‘ and Parchment ? Or will it stop the de-
 ‘ vouring Flames, to tell them, that you
 ‘ have an unquestionable Deed of Sale ;
 ‘ and that this House, which they are now
 ‘ ready to consume, is settled upon you
 ‘ and your Heirs forever ?

‘ WILL an astonishing Earthquake, when
 ‘ God gives it a Commission to swallow up,
 ‘ be fixed and firm, at the pleading of
 ‘ your Learned Council ?

‘ WILL the Winds grow calm, and the
 ‘ Sea hush and be still, or a roving Pirate
 ‘ cease his Pursuit, because the Ship and
 ‘ its Cargo are the Property of its Own-
 ‘ ers ?

‘ DO not these, and such like Instances,
 ‘ effectually convince you, that God’s Pro-
 ‘ vidence is your best Insurance ? Can any
 ‘ Power, less than his, preserve you from
 ‘ that Violence and Treachery, those Cal-
 lamities

Dr. William Asheton. 107

‘ lamities and Dangers, with which your
‘ Wealth is surrounded?

‘ THINK seriously upon it, and you
‘ then will confess it is your Interest, as well
‘ as Duty, by Acts of Charity, to secure the
‘ Divine Protection which alone is able to
‘ preserve your Estates. *Psal. xxxxi. 1, 2.*
‘ *Blessed is he that considereth the poor; the*
‘ *Lord will deliver him in the time of trouble.*
‘ *The Lord will preserve him, and keep him*
‘ *alive, and he shall be blessed upon the*
‘ *Earth; and thou wilt not deliver him unto*
‘ *the Will of his Enemies.*

‘ 2. THE highest and most pressing Mo-
‘ tive to Charity, is the comfortable Assu-
‘ rance that it shall be rewarded in the
‘ Life to come.

‘ AS preparatory to your Conviction, I
‘ must remind you, that you are frail and
‘ mortal as well as others, which I shall
‘ express in the Words of the learned and
‘ pious Dr. *Isaac Barrow*; and I designedly
‘ repeat his Words at this time, because by
‘ his Mother’s side, this eminent Man was
‘ of your Country: His Words are these;
“ After a very short Time your Thread
“ will be spun out, and then you shall be
“ rifled and quite stript of all; you shall
“ be laid out stark naked, as when you
“ came into the World: you shall not car-
“ ry

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“ ry with you one Grain of your glittering
 “ Metals, nor one Rag of your gaudy
 “ Stuff; your stately Houses, your fine
 “ Gardens, and your spacious Walks, must
 “ be exchanged for a close Hole under
 “ Ground; you must forever bid farewell
 “ to your Pomp and Magnificence, to your
 “ Feasts and Jollities, to your Sports and
 “ Pastimes; not one of all your numerous
 “ and splendid Retinue, no Companion of
 “ your Pleasures, no Admirer of your
 “ Fortune, no Flatterer of your Vices, can
 “ wait on you; but desolate and unattend-
 “ ed you must go down into the Chambers
 “ of Darkness.’ Thus that learned Per-
 “ son.

‘ BEING thus convinc’d that you must
 ‘ certainly die, the next Thought is to
 ‘ consider (and it is a weighty Thought)
 ‘ whither you are going, when you leave
 ‘ this World? Into what unknown Regi-
 ‘ ons is your next Remove? And then since
 ‘ Persons of your Figure do love to be well
 ‘ treated, ’tis methodical to enquire, what
 ‘ kind of Entertainment are you then to
 ‘ expect? What Preparations have you
 ‘ made for your Reception there?

‘ Persons of Honour and Quality, in
 ‘ their Progress or their Journey, do give
 ‘ Notice of their Approach to such or such a
 ‘ Place, and send their Harbingers before
 ‘ to make Provision for them, that so they
 ‘ may

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‘ may be receiv’d with Decency, and according to their Quality.

‘ LET us now examine whether you are as wise for the Life to come, as you are for this.

‘ WE are all Strangers in this World, and have here no continuing City, but as Pilgrims and Sojourners, are travelling to a better Country.

‘ NOW those who travel into Foreign Parts, do either send some Effects before them, or else do carry along with them Bills of Credit, which they take up in the Coin or Commodities of those Countries, as they have occasion. Indeed, in this World, Money answereth all Things; but there is something else which answereth all in the next, *viz.* Alms and charitable Distributions.

‘ THESE are your Exchange for the other World, and the Bills and Effects you are to send before you: These (in the Trader’s Language) are such Bills as will certainly be accepted; or, (in Scripture Phrase) shall be recompensed at the Resurrection of the Just.

‘ BY thus giving Alms, you provide your selves Bags that wax not old; a Treasure in the Heavens that faileth not, where no Thief approacheth, neither Moth corrupteth. By this faithful Usage of the Mammon of Unrighteousness, you
‘ make

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‘ make your selves Friends, that when ye
 ‘ fail (when ye die, when you leave your
 ‘ Houses and your Lands behind you) will
 ‘ receive you (will cause you to be receiv’d)
 ‘ into everlasting Habitations : Which GOD
 ‘ grant to us all,

NOW thus have I been more particular
 in reciting my charitable Doctor’s Argu-
 ments, &c. out of those two Publick Ser-
 mons, because I find no others of his in
 Print; and these manifest his real Publick
 Spirit, worthy all Imitation; besides, they
 happily ended the last Century, and began
 the present, wherein he proceeded, 1701.
 to publish, *An Exposition of the Church-
 Catechism. Part I. Containing an Explica-
 tion of the Preliminary Questions and An-
 swers of the Apostles Creed.* Whereof he
 gives this Account in his Preface.

*To the Inhabitants of the Parish of Becken-
 ham, in Kent.*

‘ FOR the Benefit and Instruction of the
 ‘ Youth in my Parish, I am designing, with
 ‘ GOD’s Assistance, a plain Exposition up-
 ‘ on the whole *Church-Catechism*. What
 ‘ is here publish’d, contains an Explication
 ‘ of the Preliminary Questions and An-
 ‘ swers, and of the Apostles Creed. The
 ‘ rest, with GOD’s Permission, shall fol-
 ‘ low in due Time; and that the whole,
 when

Dr. William Assheton. 111

‘ when finish’d, might be so modell’d, as
‘ to be most useful,

‘ 1. I have set down the Proofs out of Ho-
‘ ly Scripture, in the Body of the *Catechism*,
‘ and not in the Margin; in Words at
‘ Length, and not in Figures.

‘ 2. **HAVING** divided the Exposition in-
‘ to several Sections, that Children may not
‘ be discourag’d with the Length of any
‘ Section, they are to observe, that what is
‘ mark’d thus [“”] is not to be repeated by
‘ the Children in the Church, but is only
‘ to be read to them by the Catechist; tho’
‘ ’tis hoped and expected that they will
‘ read such Passages privately to them-
‘ selves, for their better Instruction.

‘ 3. **WHEREAS** it is the known Design
‘ of *Papists* and others, by raising unnecessa-
‘ ry Scruples, to prejudice our People against
‘ the good old way, I have honestly endea-
‘ vour’d, so far as the Words of the *Cate-*
‘ *chism* gave me occasion, to vindicate and
‘ explain the Doctrine and Discipline of the
‘ *Church of England*.

‘ **AND** I do earnestly desire Parents, ac-
‘ cording to their Duty, faithfully to assist
‘ me in this necessary Work, by instruct-
‘ ing their Children privately at home to
‘ say

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‘ say their daily Prayers, and to repeat
‘ their *Catechism*.

‘ GOD prosper this, and all my Labours
‘ amongst you, to his Glory, and the Salva-
‘ tion of your Souls, is the hearty Prayer of

Your affectionate Pastor,

WILLIAM ASSHETON.

IN the next Year, 1702. he publish’d
Directions for Prayer in two Instances.

‘ 1. A set Form of Prayer is both lawful
‘ and expedient.

‘ 2. OF Zeal and Fervency in Prayer.

BEING the Substance of a Sermon, oc-
casionally heard by one who was a *Dissen-*
ter, but is now a Member of the Church of
England. Publish’d at his earnest Request.

IN the first Instance he proves, that our
blessed Saviour, who most certainly pray’d
by the Spirit, did both command and
practise a set Form of Prayer, *Matt. vi.*
Luke xi. 1, 2. Matt. xxvi. 44.

IN the second Instance he shews how
the effectual fervent Prayer of a righteous
Man availeth much, *Ja. v. 16.* and proves
from *St. Cyprian*, in his *Tract de Orat. Do-*
min. that we ought to pray with an earnest
Desire

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Desire, and yet with Decency, with a fervent Zeal; and yet without Rudeness. Thus praying and acting himself, adding good Works to his Devotions.

In the same Year he printed a Proposal for a Charity Fund, to be settled in each Diocese, (and be dispos'd of by the Bishop, &c.) for the Benefit of such Clergymen as have small Preferments: Agreeable to what he publish'd before, as I have shewn you in the Dedication of his Sermon before the Sons of the Clergy, yet hoping here for their eminent Example to be follow'd by many others, both of the Nobility and Gentry, in chearfully encouraging so good a Work.

THIS was his annual Course, for the good of his poor Brethren, and for the Benefit of all Men, to promote solid Piety and Love, sincere Friendship and Charity every where; and upon the best Principles, both Philosophical and Divine, such as you may find manifest in his next Year's Labour, a large and excellent Work, which I just mention'd in the *Introduction*, as the Foundation of this Practical Essay, entitul'd,

A Vindication of the Immortality of the Soul, and a future State. By William Assheton, D. D. Rector of Beckenham in Kent, and Chaplain to his Grace the Duke of Ormond. Printed in London, 1703.

H

THIS

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THIS Book is very humbly dedicated to the Illustrious his Grace *James Duke of Ormond, &c.* Chancellor of the Universities of *Oxford* and *Dublin*, Knight of the most Noble Order of the Garter, and Lord-Lieutenant General, and General Governor of *Ireland*, in the most pious, affectionate, and zealous Strains, as any faithful Pastor, dutiful Chaplain, or real Christian could express for his Grace's Honour and Salvation, with all his Noble Family; wherein he declares himself the oldest Chaplain then living, to his Grace's Grandfather of Renown'd Memory; and that he had thereby the daily Satisfaction to observe the budding Hopes of his future Greatness. And what he did then happily presage, he now liv'd to see; his Grace an Ornament to his Family, and a Publick Blessing to his Country, heartily praying he may long so continue for Her Majesty's Glory and Happiness in her desir'd Reformation of all Her Subjects. He sadly observes the bold Scepticism and Infidelity, as much as the Vice of the present Age; the Corruptions of Men's Principles, as much as their Practices, which ought equally to be reform'd; as our Faith to be defended equally with our Lives, by those of his Grace's Eminence, who shall be sensible of their Duty to GOD and the Queen.

THUS

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THUS he comes to the *Introduction*, shewing the Design of this Treatise, which, with the *Contents*, and the *Close*, will give you the Heads and Substance of the whole. As,

I. The INTRODUCTION.

‘The chief Cause of all the Wickedness
‘and Prophaneness that abounds in the
‘World, is the not believing, or not con-
‘sidering the Immortality of the Soul, and
‘a future State; for did Men firmly believe,
‘and then seriously consider, meditate,
‘and think upon this great Truth, That
‘when they die, and leave this World,
‘they shall not then perish like the Brutes,
‘and cease to be; but their Souls, when
‘separated from their Bodies, shall still
‘live, and perform the rational Operations
‘of Understanding and Will; shall have
‘Pleasure or Pain, even in the State of Se-
‘paration: And at the last, when the
‘Great and Terrible Day of the LORD
‘shall come, then their Souls shall again be
‘united to their Bodies, and shall never be
‘parted more; but in an unexpressible
‘Manner, shall be happy or miserable to
‘all Eternity; I say, did Men firmly be-
‘lieve, and seriously consider these Things, O
‘what manner of Persons would they then
‘be in all Holy Conversation and Godliness!

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‘ AND therefore, for the Conviction
 ‘ of all loose, sensual Epicureans and Deists,
 ‘ whose Hope is only in this Life ; and for
 ‘ the Confirmation of honest, sincere, but
 ‘ weak, doubting Christians, I shall strict-
 ‘ ly examine, and by the Assistance of the
 ‘ blessed Spirit, shall endeavour to confirm
 ‘ this great Truth, That the Soul of Man
 ‘ is immortal ; and that there is another
 ‘ Life after this.

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The CLOSE.

' FROM these Premisses it undeniably
' appears, that the Apostles of our LORD

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‘ were very credible Witnesses of his Resurrection and Ascension. The Resurrection and Ascension of Jesus are a visible, convincing Argument of the Immortality of the Soul, and a future State; therefore it is certain that the Soul is immortal, and that there is another Life after this.’

HAVING thus clear’d the Foundation of all Faith and Godliness, and fix’d Man’s Hopes and Principles right upon moral Certainty, Historical and Eternal Verity, he presents the World in the Year following, 1704. with a Method of Devotion in Times of Troubles and Afflictions, collected chiefly out of the Holy Scriptures and Publick Offices of the Church, beginning with Ejaculations from *Psal.* lxxxvi. 7. xxxviii. 1. xxv. 17, 18, 19, 20. xliv. 15. lv. 5. xc. 8. cxix. 120. lxxi. 9. li. 1. lxix. 17. xxvii. 1, 5. xxiii. 4. xxxi. 7. xlii. 11. xxvii. 14. l. 15. and ending with Prayers for Patience: So for the Satisfaction and Comfort of all, he publish’d the next Year, 1705. *A Brief Exhortation to the Holy Communion, with the Nature and Measures of Preparation concerning it. Fitted to the meanest Capacities.* Whereto is prefix’d a Request and Letter of Thanks to the Doctor, for his Book of Devotion for the LORD’S-Day, and his Daily Devotions, &c. from a *Yorkshire* Clergyman,
di-

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directed to his Bookfeller, praying for a Blessing upon his Religious Labours, &c. whereof this seems the last, that was particularly dedicated to his own Parishioners, in these Words of his usual Stile.

To the Inhabitants of the Parish of Beckenham in Kent.

‘ HAVING given you Directions in
‘ some former Papers, not only for your
‘ Daily Devotion, but also how to observe
‘ and sanctify the LORD’s Day, I shall
‘ next proceed to instruct you concerning
‘ the Holy Communion, how you may
‘ comfortably receive the Sacrament of the
‘ LORD’s Supper.

‘ BUT before I attempt that Task (so
‘ great is the Neglect of this Holy Institu-
‘ tion) I find it necessary to admonish you
‘ of your Duty in these Two Instances.

‘ 1. TO convince you, that you are
‘ obliged frequently to receive the Holy
‘ Sacrament.

‘ 2. TO instruct you in the Nature
‘ and Measure of that Preparation which
‘ is requir’d of all worthy Communicants.
‘ And this I shall attempt for the Sake of
‘ some honest well-meaning People, who
‘ are afraid to come to the LORD’s Ta-

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‘ ble, because (as they fancy) they are
 ‘ not duly qualify’d and prepar’d.
 ‘ THE Measures of which Preparati-
 ‘ on I shall the better explain, when I have
 ‘ first given you this brief Account of the
 ‘ Nature of the Sacrament.’

WHICH he plainly does from our
 LORD’s own Institution, recorded by Four
 of the Sacred Writers, *St. Mat.* xxvi. 26.
St. Mark xiv. 22. *St. Luke* xxii. 14. and
St. Paul, *1 Cor.* xi. 23, 24. adding the Sum
 of all as collected by the *Church of England*
 in the Prayer of Consecration. Which In-
 stitution of CHRIST he proves to be as
 formal a Command to do what he then did,
 as Words can express. And denoting these
 two Things :

1. TO make a grateful Commemora-
 tion of his Death and Passion.

2. TO partake of all Benefits and Bless-
 ings, which are the Effects and Conse-
 quents of such a Remembrance; as he
 farther explains it; And then he demon-
 strates the Neglect of this positive plain
 Command to be a wilful known Sin, and
 damnable; as the wilful Continuance in
 any one known Sin of Omission or Com-
 mission, is a damning State, and conse-
 quently such a State wherein there is no
 Salvation.

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HAVING thus clear'd and press'd home this necessary Duty of constant and frequent Communion, &c. he goes on next to inform and satisfy the scrupulous, honest, and well dispos'd, in their Qualifications, or due Preparations for the LORD's Supper, to make them acceptable Guests, (tho' none can be worthy enough) at his Holy Table; this admits of a twofold Consideration,

1. Internal.

2. External.

' BY internal Preparation, I denote, says he, the obtaining and practising those inward Graces, whereby the Soul doth shew its Dependance upon, and Relation to GOD; as Faith, Hope, Love, Charity, Sorrow for Sins past, and Resolution of future Obedience, &c.

' BY external Preparation I denote, those external Acts of Worship, those outward Duties, whereby the inward Piety and Devotion of the Soul, in the Exercise of the foremention'd Graces, is express'd and cherish'd: As Prayer, reading the Holy Scriptures, and other pious Books, hearing of Sermons, private Meditation, Self-Examination, holy Conference with others, &c. These Things he

he premises distinctly ; and then considers the great Duty of Self-Examination, 1 Cor. xi. 28.

‘ 1. In respect to Knowledge ; understanding the Nature of this most solemn
 ‘ Feast, or discerning the LORD’s Body,
 ‘ v. 29. Why the sacred Elements are consecrated and set apart ; why the Bread
 ‘ is broken, and the Wine pour’d out ; not
 ‘ as at a common Meal, but a Spiritual
 ‘ and Heavenly Feast, &c.

2. IN respect to Practice, according to the last Answer in our Church Catechism, which he particularly explains ; and so concludes the whole with an useful Distinction of Charity, or Love ; as Two-fold, in these Words,

‘ 1. A Love of Complacency or Friendship ; which disposes us to desire and
 ‘ delight in the Conversation of others.

‘ 2. A Love of Benevolence or Compassion ; which prompts us to desire and
 ‘ endeavour the Benefit of others.

‘ THE Love of Complacency or Friendship is not due to all Men ; for the
 ‘ Gospel which commands you to be harmless as Doves, doth likewise require you
 ‘ to be wise as Serpents.

‘ NOW

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‘ NOW it is no Instance of Prudence to
‘ take a Snake into your Bosom, and to treat
‘ your Enemy as your Friend, or to converse
‘ cheerfully, and with Freedom, and to com-
‘ municate your Secrets to him who is false
‘ to your Interest ; and who takes all Occa-
‘ sions to slander and affront you, and were
‘ it in his Power, designs your Ruin.

‘ SINCE therefore ’tis morally impossible
‘ to take Delight in the Conversation of a
‘ captious designing Person ; and since ’tis
‘ not prudent to make a false injurious Man
‘ your Friend, you may safely infer, you
‘ are not oblig’d to love such an Enemy
‘ with this Love of Complacency and
‘ Friendship.

‘ BUT besides this Love of Complacency
‘ and Friendship, there is a Love of Bene-
‘ volence or Good-Will, which prompts you
‘ to desire and endeavour the Welfare of
‘ all Men.

‘ BY this Love of Benevolence you are
‘ oblig’d to be just to all Mankind, and
‘ consequently to your very Enemies. You
‘ must be faithful to them in all your Promi-
‘ ses, true and sincere in all your Speeches,
‘ just and punctual in all your Dealings ; nor
‘ must you pretend that you have the Free-
‘ dom to falsify and tell Lyes, to raise Ca-
‘ lumnies, or report false and slanderous
‘ Stories, even of an Enemy ; neither may
‘ you wrongfully withhold what is due to
‘ him,

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‘ him, by breaking your Promise, nor may
‘ you oppress or defraud him.

‘ **AND** as Christian Love thinketh no
‘ Evil, so it inclines you to be doing
‘ Good.

‘ **AS** you must not abuse your Enemy
‘ with Lyes and slanderous Stories, so
‘ when Occasion is offer’d, you must give
‘ him his just Commendation; and when
‘ it may be for his Advantage, must give
‘ him a good Character, must represent
‘ him as fairly as his Case will admit. As
‘ you must not wrong and injure your
‘ Enemy by Cozenage and Fraud (much
‘ less by open Force, violently detaining
‘ what is his) so Christian Love doth ob-
‘ lige you to do him right; to help and
‘ assist him when he is oppress’d, and to
‘ relieve him when he is in Want. *If*
‘ *thine Enemy be hungry, give him Bread*
‘ *to eat; and if he be thirsty, give him*
‘ *Water to drink; for thou shalt heap*
‘ *Coals of Fire upon his Head, (to melt*
‘ *him down to Kindness) and the Lord*
‘ *shall reward thee, Prov. xxv. 21, 22.*

‘ **THUS** by a Love of Benevolence and
‘ Compassion, you are oblig’d to be in
‘ Charity with all Men. Forgive, may
‘ love your Enemies: *Bless them that curse*
‘ *you, do good to them that hate you, and*
‘ *pray for them that despitefully use you, and*
‘ *persecute you.*

THUS

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THUS ends this most useful Exhortation to the most comfortable and necessary Duty, in a little Book highly valu'd and prefer'd by the judicious, beyond others of this kind.

AS to the modern Controversies upon this Subject, he carefully read the learned Dr. *Hickes* and Dr. *Hancock*, with Mr. *Johnson* on the *Christian Oblation*; as likewise Mr. *Scandret*, and Mr. *Lesly*, with the very pious Mr. *Nelson* on the *Christian Sacrifice*; as before the famous Mr. *Mead*, and Dr. *Cudworth*, to whose Notion he seem'd inclin'd; yet he wou'd not differ, nor have the Peace of the Church troubled about Words and Names, which Antiquity hath used, and might use in a lawful Sense. He believed this Sacrament to be an Eucharistical, a representative and commemorative Sacrifice; and wish'd that Authority might order a Credential, and the Memorial, or Prayer of Oblation (as in the Liturgy of *Edw. VI.*) to be inserted again in our Communion-Office, &c. But as Devotion was his constant Business and Delight, so he finish'd his most compleat Work of this kind, in the Year 1706. his largest and most excellent Book indeed, highly useful for all Persons whatsoever, in Life and Death, entituled,

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A Method of Devotion for Sick and Dying Persons: With particular Directions from the Beginning of Sicknefs, to the Hour of Death. By William Assheton, D. D. Rector of Beckenham in Kent, and Chaplain to his Grace the Duke of Ormond. Printed at London, 1706.

Then follows a short Dedication, with the Preface and Contents, which manifest the full Intent and Substance of this most godly Work, containing the chief Duties of Christians, which every one ought to study and practise, that wou'd live and die comfortably.

The DEDICATION.

TO the Illustrious His Grace James Duke of Ormond, &c. Lord Lieutenant General, and General Governour of the Kingdom of Ireland:

This Manual of Devotions is humbly dedicated and presented by His Grace's most dutiful and obliged Chaplain,

WILLIAM ASSHETON.

The PREFACE.

HAVING formerly published *Daily Devotions*, and *Devotions for the Lord's Day*, with *Devotions in Times of Trouble* and

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‘ *and Affliction, for the Use of a Country-
‘ Parish; as a farther Instance of my Du-
‘ ty, in instructing those committed to my
‘ Charge, I thought it might be useful, in
‘ the same familiar Manner, to give some
‘ Directions and Assistance to sick and dy-
‘ ing Persons.*

‘ *T H A T* when the Extremity of Age,
‘ the Weakness and Decays of Nature, or
‘ the Violence of a Disease, do admonish
‘ them of their approaching Dissolution;
‘ they may then be instructed what to do;
‘ how to behave themselves both to GOD
‘ and Man; in what Manner, and with
‘ what Circumstances, they may think of
‘ leaving this World, before they enter into
‘ the next.

‘ *ACCORDINGLY* thro’ Divine Assi-
‘ stance, I do now publish (what some
‘ Time since was promis’d) *A Method of
‘ Devotion for sick and dying Persons; with
‘ particular Directions, from the Beginning
‘ of Sickness to the Hour of Death.*

‘ I have treated this Subject with the
‘ greatest Plainness; and have endeavour’d
‘ to be faithful to my Title; by omitting
‘ nothing, which may be thought neces-
‘ sary for the Instruction or Comfort of a
‘ sick and dying Person.

‘ I have largely examin’d the great
‘ Point of Restitution: And have particu-
‘ larly press’d it upon the Conscience of the
‘ sick Man.

A N D

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‘ AND if what I have said on that
 ‘ Occasion shall not be pleasing, I cannot
 ‘ help it. I have this to support me a-
 ‘ gainst the sharpest Censures; I have been
 ‘ faithful in this Instance, and have done
 ‘ but my Duty.

‘ THE Prayers are chiefly collected
 ‘ from the publick Offices of our Church;
 ‘ or else, from the Devotions of such ve-
 ‘ nerable Names, as sufficiently recom-
 ‘ mend them to all regular and pious Chri-
 ‘ stians. The Texts of Scripture are me-
 ‘ thodiz’d with Care and Diligence. And
 ‘ I have endeavour’d to place them in their
 ‘ Light, so as to strengthen and explain
 ‘ each other.

‘ AND that this Discourse may be more
 ‘ useful, I must desire my Reader not to
 ‘ mistake the Title; or to fancy, that be-
 ‘ cause it is directed to such Persons, that
 ‘ therefore none are concerned to look in-
 ‘ to it, or to take Notice of this, or such
 ‘ like Discourses, till they are sick and dy-
 ‘ ing.

‘ THIS, I doubt, is a common and fatal
 ‘ Mistake; for we are all too apt to put
 ‘ far from us the evil Day.

‘ AND therefore to avoid this dangerous
 ‘ Rock, upon which too many have split,
 ‘ and shipwreck’d their Hopes of Heaven,
 ‘ ’tis pertinent to admonish, That there is
 ‘ a Twofold Preparation for Death, habi-
 ‘ tual and actual.

1. THE

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‘ THE Habitual Preparation is providing Oyl for our Lamps; or, Grace in our Souls. The Actual Preparation is the trimming of our Lamps, in the Exercise of those Graces.

‘ THE former of these is the Business of our Lives, in the Days of Health and Vigour. The latter is expected from us, in the Time of Sickness, and at the Hour of Death.

‘ AND to be yet more plain and distinct, I express my self thus;

‘ It is the Sick Man’s Duty to bear his Sickness with Patience; to repent him truly of his Sins; to be in Charity with all the World; to have Faith and Trust in GOD, and to be willing to die.

‘ BUT now unless the Sick Man hath practis’d these Duties in the Time of his Health; how can he expect the Comfort of them when he comes to die?

‘ TO make this more practical, I beg the Freedom of the following Advice.

‘ SINCE a frequent Meditation on Death, is the best Introduction to a due Preparation for it; let the pious Christian, at certain Periods, make Death the Subject of his Retirements.

‘ AND having dy’d, as it were, by Anticipation, and put himself into a Posture of dying, let him then proceed to practise, by meditating and improving

I

‘ the

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‘ the forementioned Duties and Graces, as
 ‘ the State of his Soul shall require.

‘ THAT the following Treatise may
 ‘ be serviceable to the Church of GOD,
 ‘ and may, thro’ Divine Blessing, be in-
 ‘ strumental to the Salvation of precious
 ‘ immortal Souls, is the humble and hearty
 ‘ Prayer of its unworthy Author.

AND he hopes he shall not be imper-
 tinent, if he thus far commends it to pub-
 lick Acceptance, *viz.*

‘ THAT Books of this Subject, if
 ‘ given at Funerals, may be of great Ad-
 ‘ vantage to the Living; and would be
 ‘ much more seasonable Expressions of Re-
 ‘ spect and Kindness to the Memory of the
 ‘ Dead, than some other Distributions.

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HERE ends this Compendium of the whole Duty of Men and Christians.

IN the same Year he took occasion from the remarkable Story of one dying at *Dover*, and appearing to her Friend at *Canterbury* (as well attested in Print) to publish his Opinion of

The Possibility of Apparitions. Being an Answer to this Question,

‘ Whether can departed Souls (Souls separated from their Bodies) so appear, as to be visibly seen, and converse here on Earth ?

HEREIN he proves that there are Spirits and incorporeal Beings, as well as Men, which none but a *Sadducee* or an *Atheist* will pretend to deny ; and that there is an invisible World, as well as a visible, is rational and convincing ; and that there are Spirits and immortal Souls of the same Nature with Angels, who are ministering Spirits, and have often appear’d in visible Forms : Therefore, humane Souls, (as well inclin’d, or divinely permitted for

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the Good of others here) may appear in like manner, tho' not re-united to their gross Terrestrial Bodies, but assuming certain Ætherial Shapes, in resemblance thereof, or airy Vehicles, as Philosophy calls them.

SO he concludes, that such Apparitions may be true, tho' we are not able to explain the manner of them; and tho' abundance of these Reports have been mere Banter and Collusion, or the Impressions of Fear, and a melancholy Imagination; yet some of these Appearances have been so publickly visible, and so well attested, that if there is such a Thing as *Fides Historica*, and if we may believe a thing which we our selves did not see, the Truth of such Apparitions is not to be disputed.

AFTER this, he publish'd some Occasional Prayers from Bishop *Taylor*, Bishop *Cosins*, Bishop *Kenn*, &c: and then a devout Collection of Divine Hymns and Poems, on several Occasions. Printed at *London*, 1708.

THE Preface and Contents following, thus present you with the Design and Heads of this Book.

The PREFACE.

‘ THE following Poems (some of
 ‘ which never yet printed) were at first
 ‘ collected for private Use; but the fre-
 ‘ quent

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‘quent reading of them hath been so pleasing, and their Subject-matter of so great Concernment, that several judicious Persons are of Opinion, it might be a seasonable Service to Religion, to make them publick.

‘THE Hymns for the Morning, if committed to Memory, and then duly repeated, may be of excellent Use to devout Souls ; not only to raise their Hearts in a just Admiration of the Wisdom, Power, and Goodness of their Great Creator, but also to prevent those Crowds of worldly, sensual Thoughts, which are too apt to offer themselves at our first awaking in the Morning.

‘SO likewise those Anthems for the Evening may very seasonably calm and compose the Soul, tir’d with the Toils and Follies of the preceding Day.

‘THOSE of Death and Judgment are equally affecting, and by the Elegancy of their Composure, may invite us often to think on those great Concerns, which it is our Interest never to forget.

‘THE rest of the Poems are of equal Strength and Beauty, and are commended to the devout Reader, with this useful Reflection:

‘THAT the collecting and publishing of such divine Poems, may, thro’ GOD’s Blessing, be a seasonable Antidote

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‘ against the prophane and pernicious At-
 ‘ tempts of this loose and licentious Age.

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HEREWITH he piously diverted himself in his dear Retirement, as he did with the old Morallists upon Age and Death, to go thro' it familiarly and chearfully, as he became more sequestred from the World. Yet his Spirit was strong, and his Zeal revived for his Brethren and Companions Sake in the House of GOD, for the just Divine Rights of that true Church which was always at his Heart, and which he could not bear to see burlesqu'd, and blasphem'd (with all Things and Persons sacred) by an insolent prophane Author and his Gang, whom he vigorously attacks, and gives Satisfaction to all reasonable Men, in the Points relating to his own Order of Gospel-Ministers, from the highest to the lowest, as you may read at large in his next Publication, viz.

A Seasonable Vindication of the Clergy. Being an Answer to some Reflections in a late Book, entitul'd, The Rights of the Christian Church Asserted, &c. Humbly submitted to the serious Consideration of the Nobility and Gentry of Great-Britain. By a Divine of the Church of England. Printed in London, 1709.

He

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He that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me, Luke x. 16.

‘ WHEREIN, after having observed in general, that tho’ an unseasonable Vindication is usually rejected as a Suspicion of Guilt, yet where Silence against foul and false Imputations may be interpreted a Confession, there the Protestation of a Man’s own Innocency is ever just, and sometimes necessary; and when others do us open Wrong, ’tis not then Vanity, but Charity, to do our selves open Right; and whatever Appearance of Folly or vain Boasting there is in so doing, they are chargeable with all, that compell us thereto, and not we. He proceeds:

‘ AMONGST the many Afflictions which the Orthodox Clergy are sure to meet with in the World, this is not the least; that they are to wrestle with the unjust and bitter Upbraidings of unreasonable and malicious Men, whose Tongues being set on Fire of Hell, are thereby unhappy Instruments of the Devil (that great Accuser of the Brethren) whose known Design it is, by vilifying their Persons, to enervate their Function, and by false Suggestions, to make their Labours ineffectual.

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‘THE Pride, Ambition, and Covetousness of the Clergy, their careless Non-Residence, their encroaching Pluralities, their pragmatistical Intermeddling with secular Affairs; these are the noted Topicks of some Men’s Enlargement, wherein with what Virulency they express themselves, it were a happy Thing, if the frequent Practice of such Persons would suffer us to be ignorant. There is a strange Fondness in some Men to reflect upon their Superiors in Church and State, and the Fluency of their Zeal on such Occasions is very remarkable; but their Conceits are never so rais’d, so sparkling, and triumphant, as when they encounter the Tribe of *Levi*.’

SO he proves this Holy Tribe, the Clergy, to be the Lights of the World, *Mat. v. Act. xxvi. 18.* and to have not only Ability (that’s not sufficient, GOD is a GOD of Order, and we must not run before we are sent) but likewise a Commission (*Joh. xx. 21. As my Father hath sent me, even so send I you*) to perform their Ministerial Acts, whereby, thro’ Divine Institution and Blessing, they convey Grace into the Soul, to be Ambassadors of Reconciliation for Christ, *2 Cor. v. 20.* who receive their Credentials from the King of Kings, so ought to be receiv’d, maintain’d, and honour’d. Whereupon he shews the Necessity

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fity and Dignity of a well constituted Ministry. ‘ And the Entertainment, says he, ‘ we find in the World, doth make it seasonable so far to magnify our Office, as to ‘ remind you how much you are oblig’d ‘ to that despis’d Order of Men, call’d ‘ the Clergy, who are yet misrepresented ‘ and oppress’d by many false Reflections; ‘ as when their Acceptance of these Honours, with which the Queen, who is ‘ the Fountain of Honour, may as prudently encourage Divinity, as any other ‘ Profession, shall be voted Pride; when ‘ modest Endeavours for the bettering of ‘ our Fortunes shall be stil’d Ambition; ‘ when an honest Care to provide for our ‘ Families (no less requisite in Churchmen, than in any other Men) shall be ‘ branded as Covetousness; when legal ‘ Proceedings to secure our Rights and Privileges from the Encroachments of others, shall be condemn’d not only as Covetousness, but Contention also.

‘ W H E N such false Vizards shall be ‘ put upon the Face of Things, no Wonder tho’ we take up the Prophet *Isaiah’s* ‘ Complaint, *LORD, who hath believed our Report*, as Truth itself shall lose its Credit, &c.

‘ A N D therefore it concerns us, as we ‘ value our own Reputation, or the Welfare of People committed to our Charge, ‘ to

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‘ to wipe off that Dirt, which Malice on
 ‘ the one Hand, and Sensuality on the
 ‘ other (tho’ with different Designs) have
 ‘ thrown upon us.

SO he proceeds methodically to collect
 their several Calumnies and Censures into
 one entire Objection, and then returns a
 full and satisfactory Answer.

M O R E particularly, with respect to
 Poverty and Honours, shewing the Necessi-
 ty of a well settled Revenue, upon Con-
 sideration of those Duties especially re-
 quir’d of the Clergy, *1 Tim. iii. 2. given to*
Hospitality, apt to teach. Whose Revenues
 ought therefore to be preserv’d against all
 sacrilegious Invasions, by those who are
 sincere and honest, and will (in their seve-
 ral Stations) assert the Rights of the Chri-
 stian Church, out of Conscience, and
 not Design, &c.

THUS he concludes with a Vindication
 of our Bishops and dignify’d Men from some
 Texts objected; observing how — ‘ Those
 ‘ who interpret the Scriptures by the cor-
 ‘ rupt Glosses of their own partial Reflecti-
 ‘ ons, may pretend to prove what they
 ‘ please; but they who are humble and
 ‘ modest, and unbiass’d in their Judgments,
 ‘ do easily observe, That it is not Power
 ‘ and Authority, or the Title of Lord,
 ‘ that is here condemn’d, but the Abuse of
 ‘ them

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‘ them by Ambition, Tyranny and Oppression, we are admonish’d against.

‘ B U T these Places of Scripture have been on all Occasions so fully clear’d from the Exceptions of Novelists, by sundry of our Learned Men, that to insist farther upon them, would be wholly needless.

‘ I N short, we do not find any where in Scripture, that the Priesthood of the Gospel doth render a Man incapable of any thing, whereunto he hath either a natural or civil Liberty; and therefore as a Clergyman, notwithstanding his Spiritual Function, may lawfully enjoy Temporal Land, if Heir to it from his Father; so he may as lawfully exercise Temporal Power and Authority, or be made Noble with secular Titles of Honour, when they are given him by his Prince. And the Reason is this, because tho’ the Spiritual Power doth not include the Temporal, yet neither doth it so exclude it, but that they may, without any Incongruity, concur and reside both together in the same Person.

‘ T H E Lawfulness of the thing being once granted, the Expediency of it is very easily thus establish’d.

‘ T H A T since a Clergyman is a Member, not only of the Church, but also of the State; and since a Sovereign Prince

‘ Prince hath a just Right and Title to the
 ‘ Parts and Abilities of all his Subjects (to
 ‘ employ them when and how he pleaseth
 ‘ for the Good of the Publick) let any
 ‘ Man now resolve me, Why the Queen
 ‘ must be depriv’d of Her Subject’s Ser-
 ‘ vice, or the Clergy of such Opportuni-
 ‘ ties of expressing their Duty.

‘ A N D therefore, since the former
 ‘ Kings and Queens of *England*, out of a
 ‘ due Sense and Apprehension of the Learn-
 ‘ ing, Prudence, and Integrity of the Bi-
 ‘ shops, have summon’d them to their Par-
 ‘ liaments, call’d them to their private
 ‘ Councils, commission’d them to be Judges
 ‘ of their Courts of Conscience, entrusted
 ‘ them with the Management of their
 ‘ Treasury, and other principal Offices of
 ‘ the Kingdom (all which, as Experience
 ‘ proves, they have discharg’d with very
 ‘ good Success:) And for their better Sup-
 ‘ port and Encouragement herein, to bring
 ‘ a just Awe and Authority to their Per-
 ‘ sons, and to secure them from Contempt,
 ‘ have given Honours and Revenues suita-
 ‘ ble to such high Employments: This be-
 ‘ ing so, I am to admonish the Adversa-
 ‘ ries of the Church; that, if they please,
 ‘ it will much better become them to amend
 ‘ their own Faults, rather than out of En-
 ‘ vy at the Preferment of Church-Men,
 ‘ thus to presume to censure the Discretion
 ‘ of

of their Sovereign. But they further
make this

OBJECTION,

‘THAT whilst the Bishops are in-
cumber’d with these Temporal Honours
and Employments, they sadly neglect the
necessary Duty of Preaching.

‘To which I return this short

ANSWER.

‘SOME Persons, I observe, are much
more forward to mind other Men’s Duty,
than their own. When I have first ad-
monish’d, that they study to be quiet,
and to do their own Business, I do then
think it will be sufficient, as to the pre-
sent Case of Preaching, to inform them,
That there are several Duties to be per-
form’d by the Clergy, of which Preach-
ing is but one. Unless, therefore, they
can make it appear, that all these Duties
are to be discharg’d by one and the same
Person, there is little Force in the Objecti-
on. A Lecturer, tho’ he seldom reads
the Publick Prayers of the Church, or
administreteth the Sacraments, or cate-
chiseth the Ignorant, or visiteth the Sick,
or comforteth the Afflicted, or absolveth

the Penitent; yet if he is constant in Preaching (tho' he neglects all other Offices of the Ministerial Function) he shall have the Character of a painful Divine, a faithful Labourer in the LORD's Vineyard.

I demand therefore, Since Government is as necessary as Preaching (for Preachers must be govern'd, or they will ruin the Church) Why a Bishop who faithfully governs his Diocese, who furnisheth all his Churches with able Preachers, by due and regular Ordination; who encourageth those that are diligent and deserving; and reproveth, corrects, and reclaims the extravagant: I say, let Malice it self resolve me, why such a one, when the Great Bishop of our Souls shall call us all to our last Account, may not then comfortably expect a Prophet's Reward, tho' he seldom comes into the Pulpit?

THUS did he (who was neither ambitious of Honours, nor greedy for Preferment, but declin'd both) occasionally vindicate his Fathers and Brethren, well knowing their several Duties in the Church, and that Preaching was not the chief nor the whole; yet continu'd himself a constant, plain, useful Preacher to the last: How comfortably then might he

(and

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(and every such laborious Parochial Pastor) expect his Reward, who so gravely and solemnly perform'd all his Priests-Offices, to the Glory of GOD, in his Church?

SO I come to his last Work, which was a bare Collection, affectionately advising, and taking Leave of his beloved Brethren, in the Words of his chief admir'd Friend, whose Judgment will ever be regarded by the Regular and Orthodox in this, and all other Cases, from whom my Doctor thus publish'd in the Year 1710.

DIRECTIONS for the Conversation of the Clergy. Collected from the Visitation Charges of the Right Reverend Father in GOD, Edward Stillingfleet, D. D. late Lord Bishop of Worcester. Printed in London, 1710.

With this Advertisement:
‘THE following Directions of this most learned and judicious Prelate, were first collected for private Use; but upon good Advice, are now made publick for the Benefit of others.

Be ye therefore wise as Serpents, and harmless as Doves, Matt. x. 16.

HEREIN he observes from this good and learned Bishop, as particularly I shall extract,

‘ I. THAT such is the State and Condition of the World, that, no Man can design to do Good in it; but when that crosses the particular Interests and Inclinations of others, he must expect to meet with as much Trouble, as their unequal Passions can give him. If we therefore consulted nothing but our own Ease, the only Way were to follow their Humours and Inclinations, and to be as little concern’d as might be, at what they either say or do; for if we go about to rouse or awaken them, and much more to reprove and reform them, we shall soon find them uneasy and impatient; for few love to hear of their Faults, and fewer to amend them.

‘ BUT it is the peculiar Honour of the Christian Religion, to have an Order of Men set apart, not only as Priests, to offer Sacrifices (for that all Religions have had) but as Preachers of Righteousness, to set Good and Evil before the People committed to their Charge, to inform them of their Duties, to reprove them for their Miscarriages; and that, not in order to their Shame, but their Reformation, which requires not only Zeal, but
‘ Di-

Discretion, and a great Mixture of Courage and Prudence, that we may neither fail in doing our Duty, nor in the best Means of attaining the End of it.

WE live in an Age, wherein the Conversations of the Clergy are more observ'd, than their Doctrines. Too many are busy in finding out the Faults of the Clergy, the better to cover their own; and amongst such, Priest-Craft is become the most popular Argument for their Infidelity. We live likewise in an Age, wherein the Contempt of the Clergy is too notorious not to be observ'd; but the true Reasons are not so well consider'd as they ought to be.

SOME, to encrease the Contempt of the Clergy, have given such Reasons of it, as seem to make it a light and jesting Matter: But truly, it is very far from being so; for the Contempt of Religion is often times both the Cause and Effect of it.

2. THAT the real Esteem which Men have of others, is not to be gain'd by the little Arts of Address and Insinuation, much less by complying with them in their Follies; but by a steady and resolute Practice of our own Duties, joyn'd with a gentle, easy, and obliging Behaviour

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‘vour to others, so far as is consistent with
‘them.

‘3. AS to the Dissenters from the
‘Church, the present Circumstances of
‘our Affairs require a more than ordinary
‘Prudence in your Behaviour towards
‘them; yet if you court them too much,
‘they will interpret your Kindness to be a
‘Liking of their Way better than your
‘own, or acting selfishly and hypocriti-
‘cally; and such they may like as Men of
‘a Party, who under some specious Co-
‘lours, promote their Interest. Where-
‘upon he professes,

‘4. THAT for my own part, as I
‘do sincerely value and esteem the Church
‘of England, (and hope ever shall) so I
‘am not against such a due Temper to-
‘wards them, as is consistent with the
‘preserving the Constitution of our Church;
‘but if any think under a Pretence of Li-
‘berty, to undermine and destroy it, we
‘have reason to take the best Care we can,
‘in order to its Preservation. I do not
‘mean by opposing Laws, or affronting
‘Authority, but by countermining them in
‘the best way; by outdoing them in those
‘Things which make them most popular;
‘if they are consistent with Integrity, and
‘a good Conscience,

‘ THE

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THE Case of Separation stands just
as it did, in Point of Conscience, which
is not now one jot more reasonable or
just than it was before.

You have more Reason to fear now,
what the Strength of a Party will do,
than any Strength of Argument. For
alas! How very few among them under-
stand any Reason for their Separation?
But Education, Prejudice, Authority of
their Teachers sway them. Remove
these, and you convince them; and in
order thereto, acquaint yourselves with
them; endeavour to oblige them; let
them see you have no other Design
upon them, but to do them Good. If
any thing will gain upon them, this
will. But if after all, they grow more
headstrong and insolent by the Indul-
gence the Law gives them; then observe,
whether they observe those Conditions on
which the Law gives it to them.

FOR these are known Rules in Law,
*That he forfeits his Privilege who
goes beyond the Bounds of it.* That no
Privileges are to be extended beyond the
Bounds which the Law gives them; for
they ought to be observ'd as they are
given.

I leave it to be consider'd, Whether
all such who do not observe the Condi-

ons of the Indulgence, be not as liable to the Law, as if they had none?

But there is a prophane Abuse of this Liberty among some, as tho' it were an Indulgence not to serve GOD at all. Such as these, as they were never intended by the Law, so they ought to enjoy no Benefit of it; for this were to countenance Prophaneness and Irreligion, which I am afraid will grow too much upon us, unless some effectual Care be taken to suppress it.

IT is too easy to observe, that those who have the Law on their side, and the Advantage of a National Settlement, are more apt to be remiss and careless when they have the Stream with them, than those who row against it, and therefore must take more Pains to carry on their Designs; like forcing a Trade, &c. But what Diligence others use to gain Parties, do you employ in the saving their Souls. So he concludes,

HOW mean are all other laborious Trifles, and learned Impertinencies, and busy Enquiries, and restless Thoughts, in Comparison with this most valuable and happy Employment, if we discharge it well? And happy is that Man, who enjoys the Satisfaction of doing his Duty now; and much more happy will he be,

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‘ be, whom our Lord, when he cometh,
‘ shall find so doing.

‘ A N D my Heart’s Desire is, That we
‘ may all sincerely and faithfully discharge
‘ the Duties of our several Places, that the
‘ Blessing of GOD may be upon us all;
‘ that so we may save our selves; and those
‘ committed to our Charge. *Amen.*”

N O W such were our Doctor’s assiduous
Endeavours and constant Aim; hitherto
tended all his good Words and Works,
flowing from good Principles, wherewith he
was endow’d, and always acted upon the
best. Sufficiently manifest in those various
Specimens; I have given you of all his nu-
merous Works in their distinct Annals,
which bring me now to the more particu-
lar Parts of his Character and Example,
worthy all Annual and daily Imitation;
who as annually weigh’d, examin’d and
resolv’d; as daily ponder’d for what End
he was ordain’d, &c. to whose Service
and Honour, who plac’d him in his settled
Station, and qualified him for doing all
Good therein.

WHEREOF he told me a strange *Me-
morandum*, which he had in a Dream about
the Anniversary Time of his Predecessor’s
Death, but few Years before his own; as he
next Day thus assur’d me, that he heard a
Voice repeating thrice, in so many distinct
Slumbers, this very Sentence,

Quis

Quis te constituit talem?

Which he was then ruminating upon, without vain or superstitious Thoughts; yet searching his *Lexicons* for the strictest Grammatical Acceptation of the Word *Constituo*, and seriously pondering the whole Question.

THUS I say, considering more particularly then, as all along in General, before this Monition in a Dream; he set about the Work of his sacred Function with all Earnestness, and spar'd no Means (where-with he was blessed) to support both his Dignity and Labours in all Respects; knowing whose Authority he had, and to whom he must give an Account at the last.

HE let no Man complain of, or despise him for Ignorance, Vice or Negligence: Neither would he offend, nor give Occasion to others Offences.

BUT as a faithful Messenger, Watchman, and Steward of the Lord, he has left the best Example of true Zeal and Piety; as more especially may I be permitted further to recommend him to all the rich and dignify'd Clergy; being above the Imitation of their poor Brethren.

I. IN his Study,

2. HIS

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2. HIS Church.

3. HIS Parish and Family : And

4. IN all his Conversation and Concerns abroad.

PRIVATE Devotion, Meditation, and Reading are necessary due Preparations, as for all good Actions, so chiefly for publick Ministrations ; therefore was he most regular and assiduous herein.

HIS Study was fix'd in a large upper Room, well furnish'd with the best Authors in all Arts and Sciences, (exceeding the printed Catalogue) and all the learned useful Languages, which he rightly improv'd upon the best Foundations of his School and University-Learning.

HISTORY and Philosophy he justly us'd as the proper Handmaids to Divinity ; which was his Business and Delight, his Study indeed ; wherefore he wanted no Books of this Kind, but was every Year purchasing the best Editions of the ancient Fathers : Besides the Works of all our great Modern Divines ; among whom he prefer'd the very Learned Bishop Stillingfleet, consulting and esteeming him most highly.

highly: And Dr. *Edwards* against the *Socinians*; Bishop *Patrick*, Bishop *Beveridge's* Works, Dr. *Scot's*, Dr. *Comber's*, and Dr. *Hammond's* he much valued; but more of late the Reverend Dean *Stanhope's* upon *the Epistles and Gospels*, Dr. *Whitby* upon *the New Testament*; and Dr. *Nichols* upon *the Common-Prayer*, &c.

HE readily subscrib'd to the publishing this, and all critical, learned, or laborious Works, as the Reverend Mr. *Wall's*, Mr. *Strype's*, Dr. *Hody's*, Mr. *Johnson's*, &c. by my Hands; as to many others before and since; whereupon he often observ'd to me, that Learning and Industry in all Authors ought to be encourag'd, without raising vain Objections, and invidious or covetous Pretences to the contrary; 'When we know (said he) 'the great Charge of Printing, the Inability 'of an Author, and his previous Expence 'and Trouble, in every large Volume, &c. He likewise bought all the Controversial Tracts and ingenious Pamphlets, but chiefly Books of Devotion, &c.

THUS he compleated one of the best Libraries any Clergyman can desire, having the Blessing of a sufficient Revenue, out of which (we compute) he laid out for 20 Years past, at least 10 *l.* per Ann. (*communibus Annis*) to improve and increase his first Stock of good Books, whereof he sent away many Duplicates upon Request,

quest, for *Wales*, and the *Highlands* of *Scotland*; tho' he could not answer the greatest Charity in our Plantations, carried on by the *most Noble Christian Society for propagating the Gospel*, &c. nor even the wants of his poor neighbouring Clergy, by leaving the whole at last, for their Use in the next Market-Town, as I humbly propos'd (and he knew of a vacant Room in the adjoining College;) when he told me they would fall into an Auction, &c. which I could not but regret after such Cost and Pains, and the Freedom allow'd me (oh my irreparable Loss now!) in that Study and Oratory, wherein he daily pray'd, sung Psalms, read, convers'd, meditated and wrote. This religious Method he took, besides his Morning, Noon, and Evening Prayers and Thanksgivings, by himself and with his Family.

AMONG all his Books, those of Devotion were intermix'd, or at hand to begin and end with; worthy our Imitation (according to the Wishes of a certain Learned Controversial Divine, under Trouble of Mind) and the plainest, shortest, frequent Returns of Prayer, he best approv'd of, so often us'd and recommended occasionally; among others, the Reverend Mr. Bennett's *Sententious Devotions*, &c. next to those excellent Collects in our Publick Service, which are adapted to every one's Use in Sick-

Sickness and in Health, in Sacramental Preparations in House and Closet, as well as in the Temple.

THUS, with the blessed King Charles I. in the pious Instructions found in his Closet; as his Thoughts were Heavenly, Timorous, Religious; so his Prayers were Brief, Faithful, Frequent; especially knowing, that the Mind and Will, and all Ability for his Holy Function, must come from GOD alone; as every good and every perfect Gift descends from the Father of Lights; so (as we are best instructed in our Ordination-Office, which was his Rule, and must be every good Minister's in our Church) he continually pray'd to GOD the Father, by the Mediation of our only Saviour JESUS CHRIST, for the Heavenly Assistance of the Holy Ghost: Then he read his Portions of Holy Scriptures, and fix'd himself in such Studies as help to the Knowledge of the same, laying aside the Study of the World and the Flesh.

IN this manner, with the various Readings, and best Commentators, &c. he began to compass the most weighty Work pertaining to Man's Salvation, by Doctrines and Exhortations out of the Holy Scriptures, and by a Life agreeable to the same.

AS thus he fram'd both his own, and his Family's Behaviour, in his Study, entertaining here also his Morning and Evening

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ning Visitants, holding Religious Conferences with his Brethren and Friends; answering many Correspondents, and Strangers abroad, who particularly apply'd to him upon his own Works, and his great Project for the Benefit of Widows, which he thus form'd in his Study, and rejoiced at the blessed Success: As here he wrote his many useful Occasional Tracts, even those little Books, (as a Right Reverend Prelate expressed himself to me in high Esteem of this pious Author) he did more goodly than many others with their great Volumes.

SUCH a Blessing attended his studious Endeavours; so happily here were his Prayers answer'd, and thus did he best compose his Sermons, and zealously prepare for the due Exercise of his Pastoral Care in GOD's House of Prayer, and at his Holy Table. As,

-12. HIS Zeal in and for the Church, was ever conspicuous. I have no Reason to doubt but when he took the Legal Possession of his Church, at his Introduction, he was inflam'd with a devout Zeal; like the Divine *Herbert*, whose extraordinary short Life, with that most eminent Lay-Man's *Mr. Bonneil* the famous Accomptant General of *Ireland*, he delighted much to read and imitate; in his Church, as in his Study;

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Study; especially upon our religious Feasts and Fasts: which he primitively celebrated according to the Rules of that truly pious, charitable and learned Gentleman *Robert Nelson*, Esq; in his excellent Book there-upon.

IN this Manner he duly observ'd all our Holy and Litany-Days; and above all, every Sabbath-Day, as we are positively commanded by GOD Himself, with particular Reasons, for an everlasting *Memo-randum*; as it was likewise sanctify'd and renew'd by the Lord of the Sabbath, whose glorious Resurrection chang'd the Day only from the Seventh to the First Day of the Week, and further dignify'd it with the Title of the LORD's Day, enforcing the Morality of the Fourth Commandment, and laying fresh Obligations upon all his Followers, to keep it most strictly holy, in remembrance of our Creation and Redemption both; which those who neglect, slight, profane, or disuse, they contemn, affront, and forget their GOD and Saviour; and may as well commit Idolatry, Perjury, Sacrilege, Parricide, Rebellion, Murder, Adultery, Robbery, Slander, and Covetousness; as defile or break the Sabbath, or any ways profane the LORD's Day, *Exod. xx. 8. Act. xx. 7. 1. Cor. xvi. 2. Rev. vii. Num. xv. Ezek. xx. Amos vi. Deut. xxxii. 6. Isai. xxviii. 13.* where-upon

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upon we can't but wonder at the continual stupid rash Abuses and Profanations hereof by all Degrees and Sorts of People, whom neither the Old and New Testament, neither Divine, nor Humane Laws can oblige to the Observance of that blessed Day, for their own Eternal Welfare, in piously preparing for, and resembling Heaven upon Earth; as this Holy Priest did, till it pleas'd GOD to call him to himself early in the Morning of that most hallowed Day (tho' not insensibly as the famous Mr. *Herbert*) whereupon he had so regularly exercis'd his publick Ministry in offering up the Prayers and Praises of the Church; and preaching twice every Sunday, administering the Blessed Sacrament the First Sunday in every Month, and catechising in the Summer Season, &c.

THIS was his Annual Course manag'd with all Seriousness and good Conscience; tho' super-erogating in the Preaching-Part; our *Canons* and *Rubrick* wisely requiring but one Sermon a Day, and catechising in the Afternoon, as most beneficial for the many ignorant and youthful Persons, and engaging more solemn general Attendance upon the Christian's chief Duty, viz. Prayers and Sacraments, the proper Worship of GOD in his Temple; too much neglected by those vain and itching Ears, who seldom edify, or live the better,

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but only prate the more, and judge their Preachers; if not foolishly place all their Religion in hearing Sermons: Which he saw and warned his People against, yet preach'd doubly to keep them from straggling, and engage them to frequent the Church, &c. otherwise, he knew and lamented that we have but too much Preaching in the Nation, and the Noise and Contention, beyond the good Effects from it; besides the dividing Handle all Seducers make of it to draw away, and lead captive the silly, *who are ever learning, but never able to come to the Knowledge of the Truth,* 2 Tim. 3. At length he found his Labour too great for him; as it is indeed for any one Man to discharge well; which yet, rather than lessen (tho' in a small Parish) he being able, was as willing to keep an *Assistent* before he dy'd; to whom he committed the Catechising Part in his declining Age, allowing him 5 s. *per Sunday* over and above 30 l. *per Annum*, and the Benefit of his Table all Church-Days, &c. with several Gifts and Advantages, that made up the whole about 50 l. *per Annum*. A good Allowance for a single Minister, tho' too little for a Family; and none should allow a *Curate* less, especially in a dear Country, adjoining to the great Metropolis, that enhances the Price of all things within

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Miles round it; yet even here are some so unreasonable as not to allow sufficient for the cheapest Place in the Kingdom; nor forbear encroaching upon the meanest *Vicarage* and *Curacies*; and would require two Ministers, where the most rigorous Impropriations have not left a Competency for one, in Churches annex'd.

WHICH may in great Measure be remedied (as in some Places) by our Dignify'd Fathers and Brethren, in their Renewing of Leases, &c. AS my good Doctor used his small Dignity of *Tork*, and thus heartily wished for our general Relief, &c. in his most Affectionate Sermon before the Sons of the Clergy, at *St. Paul's*, *Ann. Dom.* 1699. As in many Books and Proposals he compassionately attempted the same; which has been shewn you already, and which may further be recommended to the Imitation of all our chief Clergy and Gentry both, in our remaining Views and Considerations of this faithful Priest: As,

3. IN his Family and Parish.

HEREIN, How Beneficent, Instructive, and Exemplary his whole Life was, will easily appear from his constant Care of all his Flock; over whom, first, like a good Shepherd he watched diligently, and never

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neglected to pray for them, and bless them; neither wou'd he suffer any to perish for want of Admonition or Reproof; as well in the Spirit of Meekness, as with all Authority; tho' he never sued, cited, or prosecuted the most injurious and obstinate Offenders, yet he rebuked and avoided the Unruly, and kept the impertinently Censorious and Perverse at a due Distance; neither sinfully complying with, nor foolishly humouring any; however modest and condescending he was to the Lowest, yet none should command or enslave him: As he was both harmless and wise, he cou'd hurt no body, nor forsake his own Defence. He wou'd distinguish Men rightly, and do all Good with Discretion; he knew, and did his own Duty well, and wou'd have all his People mind theirs, every one in his proper Station; who were not to tell him what to preach, &c. however offended at his just Reproofs and Warnings, as the stubbornly Guilty are in all Parishes, proclaiming their own Sin and Madness, before they are nam'd or meant; so was he troubled with such Instances, as this he told me, of a willful Profaner, and Abienter from Church sometimes, and from the Lord's Table always; pretending, that the Dr. had preach'd against him, and told him he shou'd be damn'd, before all the Congregation, therefore he wou'd not come to the
bless.

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bleſſed Sacrament : But the good Doctor imputed this more to Ignorance than Willfulneſs ; pitied, and friendly diſcourſed him, and took Pains to convince and reform him ; yet all to no Purpoſe ; as it uſually falls out upon Satan's poſſeſſing any, (whether gentle or ſimple Folk) with Prejudice, Paſſion, Malice, or Pride, the Mother of Contention : And this is the Devil's Maſter-piece in Craft and Fury, to raiſe all the Evil Spirits he can, for the ruin of Souls, in Oppoſition to their Spiritual Guides ; ſuch as he truly approv'd himſelf, and (like our great Maſter) bore the Contradiſtions of Sinners againſt himſelf ; ſtill pray'd, and endeavour'd to reconcile even the moſt averſe, and thoſe very hot and high Spirits, who quarrelling among themſelves, will not endure a Peace-Maker ; as all other wretched Sinners, who hate to be reform'd, and ſo *become our Enemies for telling them the Truth.*

SUCH there were both among the High and Low, who yet outwardly honour'd him, and cou'd not uſe him ſo ill, as poorer Miniſters are generally uſ'd, and inſulted in other Places.

YET his Righteous Soul was griev'd at the Profaneneſs of ſome, the Hypocriſy of others, and the Injuſtice or Uncharitable-
neſs of any within his Verge or Knowledge ; with an Eye to whom, I knew that

he made several Sermons and Books, as he occasionally (tho' cautiously) preach'd the former, and presented the latter both to Gentry and Commonalty; sincerely endeavouring to bring all to Repentance, and engage them in the solid Practice of Piety and Virtue, keeping them in the Unity of the Church, tho' but in the Form of Godliness, and the Way of Grace, hoping it may produce the Power leading them to Salvation at length; So he gave none of his Flock Occasion or Time to stray away, as he affected not the Straying of others to him (which many did from Neighbouring Parishes) nor break the Sabbath, or absent themselves from any of God's Ordinances, in all which he walk'd blameless. He had no Errors but on the Right Hand, the Excess of Charity and Civility, as he thought it becoming a Gentleman, yet not forgetting the *Divine*; giving no wrong Notions, or ill Examples, too notorious among the Rich and Great, which he saw and lamented even in his own Superiors on the Lord's Day, &c. However he connived at the Licentious and Formal, the busy Worldling, or vain Politician, in, or out of his Church, and over-look'd Men of Humour, Pleasure, &c. in his great Modesty: Yet was he far from that sinful Good-Nature, and mistaken Civility, which ruin Vertue, and obliterate Christianity; make Men
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rude and daringly disobedient to Almighty GOD, dishonouring his Name and Service, robbing him of his Day, transgressing his Laws, and postponing his very solemn Worship to Idleness and Trifles, to unreasonable Visits, Entertainments, &c. who neither remember what is positively commanded all, nor consider how ill-natur'd they prove to themselves and Attendants, sadly partaking in other Men's Sins with their own; and how extremely uncivil they are to our Creator and Redeemer, who can resent such Affronts, and will judge every one without respect of Persons, according to his Gospel, at the Last Day. What Privilege then will the Rich have above the Poor? What Advancement will the Gentleman have above the Beggar? none surely, but the most deplorable; and heavier Condemnation, both for their own Offences, and all others occasion'd by their Command, Encouragement, or Example. A serious and necessary Reflection this, for all Parents, Masters, Magistrates, &c. for all in Power, who forget not God, and their own Souls. All which this good Pastor was so sensible of, that he left not his People without warning, and none cou'd become his Enemies therefore, but most unreasonably, for uttering Truth, &c. as we are all oblig'd to do, tho' we have not all his happy Temper, and just Moderation, and gentle

decent Deportment, nor equal Abilities for our holy Function, which render'd him universally Belov'd and Esteem'd. Again, he so much the more deserv'd of his Parish, as he was more Generous and Charitable among them than just to himself, in disregarding often his small Tythes and Perquisites; taking quietly what some left him, and helping all; yea, conniving at what he found occasion (as all Clergy-men do) to complain of, the little Conscience Men shew in paying their Tythes, not considering either our Divine or Legal Rights to the same; wherein to make all just and easie too, he try'd all possible fair ways without Contention, by letting out the Whole, and letting every Man his Part; and at last taking all in Kind, when they wou'd not come near the Value, and yet Tax and Assess him, in the common mean Revenge and unjust selfishness of some Landlords and Tenants together: However he chargeably began, and persisted in taking his Tenth many Years, till his Death, with all imaginable ease to his People, and too much loss and expence to himself; who yet always observ'd and declar'd, that the worst Tythe was better than the best Composition he could make; most Countrymen being too hard at Bargains, and often so unreasonable as to stand in their own Light, as they call it.

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H E generously let pass the unrighteous Gains, and encouraged the Industrious, pitying and relieving the Negligent and Unfortunate; he kept Servants and Horses at great Charge, and easy Work, and sent them upon any Request, to help his Neighbours in Season and Distress; so kind and beneficial was he to all in their Worldly Concerns, besides spending his whole Parsonage among them, or more, in Hospitality and Charity, as appears from what he sold of his own Estate, and his Wife's, above 3000 *l.* Value, and left not half that Money behind him, tho' he was a frugal, prudent Manager, and never any way extravagant, but purely compassionate and generous. As he was an excellent Christian in Temper and Practice, and a true born well-bred Gentleman indeed; so he received his Friends and Brethren not only civilly, but chearfully and thankfully; and so he entertain'd all Strangers, and treated every Neighbour.

H E kept a constant good Table, and seem'd glad of daily Guests, excepting Fast-Days, &c. otherwise, the more frequent Visits were to him, the more welcome. Tho' indispos'd, or more busy than ordinary in his Study at any time, yet he would order immediate Reception, and send a just Apology, with some good entertaining Book, News, &c. until he could come down,

down, or make room for his Friend above, and conduct him to his own Retirement with free and open Arms, as he always was pleas'd to use me. Oh my Delight and Comfort! he's gone; and has left not behind him his Fellow, indeed; yet he was strictly sober and chaste; his daily Liquor was warm Ale and Tea, with a Glass of Wine among his Friends at Dinner, his only set Meal; wherein he would eat well, and encourage it pleasantly in all the Company. He kept up the true moderate *English* Hospitality, genteelly manag'd by an excellent Virgin-Sister (who liv'd and dy'd with him while he continu'd single) and afterwards by her faithful Servant-Maid, his last House-keeper: As some few Years by a truly virtuous Wife, tho' very sickly, for whom he set up his Coach, being most tender of Her, and sorrowful at her Death; allowing her Will in care of her Relations, to whom he paid many Legacies, and bury'd her among them, in the Parish Church of *Rotherhithe, Surry*, much more nobly and solemnly than he himself was bury'd: So with additional Grief he interr'd his dear Sister in his own Chancel, and paid (as he told me) more Legacies than he could get in of her Fortune, which he gave their Kinsmen-Debtors at last, tho' in a Deficient hasty Will, having no Issue, and some uneasy expecting Relations, &c. which

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which generally render the rich Batchelors and Widowers far more unhappy than marry'd Men, or Fathers. He seem'd therefore inclin'd again to that honourable State of Matrimony, which he once only enter'd upon, behaved himself so lovingly, and decently in; which he defended, and so greatly encourag'd among the Clergy, as to form his Jointure-Project with that peculiar View, *viz.* his Accounts and Proposals, &c. Moreover, as he was a most affectionate, tender Husband and Brother, so he was a just indulgent Master, and had generally careful and honest Servants, whom he took Pains to make Religious, Peaceable, and Sober in Plenty, both by daily Instruction and Example, forming them for Patterns to his Flock, among whom he promoted all Peace, Truth, and Quietness, answering herein, as in every part, the great Ends of our Ordination, taking proper Care of the Sick and Whole too within his House and Parish, which seem'd all but one Family to him, as the whole Church (with all Submission be it spoken) is to CHRIST our Head and Lord; so he experienc'd the Blessing of more devout Congregations, and more orderly Persons about him, than are commonly found in the Country.

HE daily observ'd the good old Religious Way of Family-Devotions, and Sunday

day Repetitions, &c. in the Evening, for Heavenly Knowledge, Grace, and Protection Hourly. All alas! too rashly slighted, inconsiderately and scandalously neglected by the Rich and Clownish too, who are never seriously prepared thus at home for attending the Divine Ordinances of the Church, nor endeavour thus to edify thereby, but walk in Darknes at Noon Day, see not the Light; and in the midst thereof, live as it were without GOD in the World.

YET his Example was follow'd by many good Families in his Parish, whom he lov'd and honour'd, especially two, who were constant Communicants, and appeared not before the LORD as most do, empty indeed, without Charity, or real Piety, without Alms and Oblations for GOD's Priests and his Poor, which the chief Gentleman of his Place always remember'd, and gave the Example for the poor Curate's sake, &c. as he ever pitied the poor Clergy above others, and espous'd their Cause; besides keeping a Chaplain (with ancient generous Devotion) to read our excellent Common-Prayer in his Family, Morning and Evening every Week-Day, all attending the same in GOD's House upon the Sabbath-Days in order, where this worthy Gentleman's Lady (since deceas'd) who was very devout, and (as the Dr. told me with Pleasure) was so truly attentive, that she once surprizingly

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ly thank'd him for the Repetition of a Sermon he heard him preach above 15 Years before, and desir'd to hear it again, she lik'd it so well.

SUCH good Influence had his Life and Doctrine upon many, tho' he visited but very few, besides the Sick; yet wisely did he ever consult both their Temporal and Eternal Felicity: and that none might want good Education and Instruction, he began to raise a Charity-School, which the best of his Parishioners freely concurr'd in, for his worthy Curate's Sake too.

THUS every way he provided for the Poor and Needy, whom he allow'd his House-Keeper to feed daily at his Doors, as he did sometimes at his Tables, besides the many Strangers and Brethren he reliev'd annually with his Purse at home and abroad, as I have seen him distribute to some Mendicants, as constant Pensioners, &c.

IN short, he seem'd at last almost to out-do himself, when most sparing to the Indigent; and did more in his Place than can be expected from any Successor with a Wife and Family, tho' better circumstanc'd: Wherein yet he may be imitated by all proportionably, that have good Estates, or Preferments; but as he left neither Wife nor Child, nor any such needy Relations, as requir'd his necessary Provision for them; so he did more good (as all in his Case may) with

with 3, 4, or 500 *l. per Ann.* than another with double that Income, who has his own to provide for; much less can they do, who have not half, or a quarter of that Revenue; and they who have not the Tenth, nor sufficient for their own House, can do nothing for others.

HOWEVER, the World (always unreasonable) would have every Clergyman do like Dr. *Assheton*, tho' impossible; or give away many just Dues, and starve their Families, as none but Infidels will; and worse Infidels are those who think it no Sin to cheat their Ministers, and hinder their doing Good, yea, disabling them in the necessary Provision for their Families, by defrauding them of their Tythes and Offerings, which this Doctor could bear more than a Thousand of his honest Brethren can, who must yet be abus'd for not doing Impossibilities, &c. Thus is the Case with some Gentlemen also, as a very good one indeed observ'd to me, how senseless and irrational some People are, how the World expects more from us, than we are able to do.

ALL this my good Doctor knew and consider'd, and disappointed the foolish greedy Expectations of some, acting discreetly in all, doing Good all his Life, but not beyond his Ability, doing justly, as well as loving Mercy; nor (like the mad Prodigal) wrong-
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ing one, to give to another, nor squandering away any thing. He paid exactly all Demands, and distributed freely when he saw Need, and at last, left plentifully behind him; too much to the discontented and ungrateful; to some who may well imitate him herein as all Pastors, and People should, according to their Stations, living and practicing his Fidelity in all Love and Piety.

THESE you see manifest both in his Words and Writings, in his truly moderate Temper, as in all his pious and charitable Actions, in his publick and private Devotions, accompanied with singing of Psalms out of Dr. *Patrick's* Metre chiefly, and in all his Sermons, both composed and extempore, which he sometimes used (having a Body of Divinity in his Head) until he was disturb'd, and put into a Consternation with his Congregation, by a Woman swooning away in the Church, who was soon carried out, and his People became silent; yet he could not recover his Subject, nor recollect any thing he had said before, which obliged him to make an Apology, and come down. This he took as a Warning never to presume upon the Strength of his Parts, or Memory any more; neither would he ever after venture into any Pulpit without his Notes. So did he moderate his Zeal by his Knowledge and Experience, and as I have faithfully shewed you in the Case of
Par-

Parties (whereof he had seen some flagrant Instances in the Country, in Sacrilege, Uncharitableness, Diabolical Malice and Iniquity, to the Scandal and Neglect of the Church, the Ruin of some poor Ministers, with the Encrease of Prophaneness and Hypocrisy, which he could not but abhor altogether) and in the midst of all, took care to maintain his Integrity; which must be my just Apology for all those Occasional Observations that precede and follow, to the impartial Manifestation of his constant Fidelity and Zeal in all Goodness. Which,

4thly. WE may remark in all his Conversation, and Concerns abroad.

HOWEVER crafty, designing Men may disguise themselves, and deceive the World, until they come to be discover'd and abhorr'd, or fall into the dreadful Portion of Hypocrites at last, yet the wise and good Man is best known, and shines to most Advantage, as he is surest of Honour and Glory hereafter, for his upright Conversation and Dealing; wherein no Man could be more prudent, just, and charitable, than our Reverend Doctor, who so perfectly acted both the Gentleman and the Christian in these Respects, that nothing of the common Depravity, nothing degenerate

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rate appear'd in his Company, no haughty Mein, no scornful Look, nor an envious, angry, wanton Eye, no greedy Spirit, proud Stomach, selfish Humour; not a prophane, obscene, ill-natur'd, or censorious Word, proceeded out of his Mouth, who could therefore have no Malice or Wickedness in his Heart; nor much less was he guilty of any Injustice, Deceit, Cruelty, or Wrong, when he never knowingly appear'd uncivil, nor would commit the least rude Action; so good a Conscience had he always, void of Offence towards GOD and Man.

H E R E is a compleat Pattern (rare in this Age) for all Christian Gentlemen, exceeding many in Birth and Education, more than a Gentleman in Degrees and Orders, if our famous Universities confer any Honour, or Christ's own Ministers, the sacred Ambassadors of the King of Kings, may have any Esteem, or so much as our Laws and Customs allow; we are, thus, Gentlemen, all your Equals at least, and should be treated with Civility and Honour; so did our great Friend treat you, and his Brethren, whether rich or poor, which are only meer Accidents, no Essentials of a Man, nor add any thing to his true Worth. All the Value and Merit is in the Employment of the Talent, as he did rightly, who was bless'd with good
M Parts,

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Parts, Wisdom, and Wealth too; and with the chief Blessing, an Heart to make good use of it; *Solomon's* Grand Blessing, *A wise and understanding Heart*, without which, Riches and Honours are Snares and Temptations, and prove the greatest Curses, making Men reprobate, foolish indeed, and leading them into Destruction and Perdition; which he plainly avoided, by improving his Talents in the Fear of GOD, to his Glory, and the Benefit of Mankind, knowing what Account must be given by all, for their several Stewardships, &c. which influenc'd all his Concerns. He was easy of Access, most courteous, and affable, meek as a Lamb, harmless as a Dove; but withall, wise to distinguish Persons, Times, and Places.

HIS Table-talk was both delightful and improving; he diverted sad Stories, and decried false ones; he would not willingly know a wicked Person, nor suffer a Liar or Tale-bearer in his Sight. I never saw him look so frowning, as when a certain Gentleman was backbiting another, and telling them a scandalous Story; he started up, and with Emotion, asked him, if he could face the Absent? Which soon confounded the Whisperer; and thus far at least should all Men endeavour to silence the Slanderer, and confront those villainous Incendiaries, base, hellish Liars, whose Tongues are the

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Devil's Weapons, fired by him the Father of Lies, *Ja.* iii. 6. which this true Gentleman so much hated, that he cared not for any Personal Reflections, nor evil Reports, how true soever; but would cover all Failings, especially of his Brethren. He was ever uneasy in such Company, and would banish all Reproach, Contention, and Scandal out of Conversation; as much as swearing, Cursing, Ribaldry, filthy Jestings, &c. which unman, unchristian, and beastify the Gentleman, with all his vain Pretences to Pleasantry and good Nature. Alas! the mad, graceless, trifling Wits, or mischievous Brutes, we can but pity and avoid, with all daring Sinners! As he did, who held his Tongue in such ungodly Company, and kept Silence, yea even from good Words, tho' with great Grief and Pain, until the proper Season of speaking, or writing to the Purpose; which some have thought him too gentle and timorous in, which render'd him obnoxious to bold Strangers Insults, who had not the Breeding or Manners of some more vicious Persons, to forbear Swearing, Obscenity, &c. in the Society of a grave sober Clergyman, as he was, and so modest to a Fault almost; yet he knew how and when to apply himself to the Shame or Conversion of any Sinner, and well observed among the most Passionate and Furious, their Loss of

Reason, and upon its but faint Return, the
mollia tempora fandi.

AS he had his convincing little Books ready upon all Occasions, so he was obliged to produce some in his own Defence, as particularly, he told me where he fell in accidentally with daring Hereticks, Atheists, &c. he gave them undeniable Confutations, tho' their bold Assertions might strike his Modesty dumb, as their hellish Blasphemies make good Men tremblingly silent, like the late pious and learned Bishop *Stillingfleet*, his Friend, of whom he told me this Passage, very remarkable.

‘THAT he once met the mad Earl of
‘*Rocheſter* (who had afterwards wonder-
‘ful Grace and Time for Repentance, a
‘Miracle not to be expected by all wilful,
‘presumptuous Sinners :) He met him at
‘the Doctor’s Patron’s Table, Sir *Walter St.*
‘*John’s*, whom he ever honoured. There
‘did the vitious, witty Earl, so boldly as-
‘sault that great Divine, as to confound
‘and silence him with Atheistical Rant,
‘and made him withdraw sorrowful and
‘weeping.’ So timorous and compassionate
are modest, humble Christians; as so hap-
pily was that Earl humbled at last himself.

NAY, our Doctor’s Modesty could
hardly bear up against the very superstitious,
arrogant Behaviour of any he met with;
as sometimes among noted Dissenting Tea-
chers,

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chers, to whom their own rich Followers preferr'd him, and encourag'd his Publick Spirit, like his worthy Friend Mr. *Papillon*, &c. which brought him occasionally into their Company; especially upon his Jointure-Project, he convers'd with the Wealthy and Busy, with many of different Perswasions, &c. whereby his Moderation was known unto all Men, *Phil. iv. 5*. Men of all Opinions, Interests, and Parties saw, and admired his temperate, inoffensive, dispassionate Behaviour. All Men were pleas'd with his shining Example of true Moderation; tho' none could alter one good Principle in him, nor make him indifferent or luke-warm therein, nor much less gain him over to a wrong side, nor terrify, or allure him into Prejudice, Clamour, or Violence on the right, which he equally condemned in Friends and Adversaries; forewarning all of the manifold experienc'd Evils, and mischievous Consequences, as noted before, and now remarked here; with a brief Account of that excellent comprehensive Vertue, for which alone he was censur'd, and sometimes contemn'd, as a moderate Party-Man, by the Rash and Furious, the Red Hot, as they are branded among the Tories and Whigs both, when he really regarded neither, but so far as they promoted Truth and Order, Righteousness and Peace; and thus acted

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for the Security of our excellent Establishment in Church and State, which he ever endeavour'd, and pray'd for: Wherein his Moderation taught him to mark and avoid those who caused Divisions, to distinguish the truly Wise and Good, from those who were full of Heat and Violence, or would tack about with the Wind, run into any Party for Preferment, even purchase and sell Steeples, but neglect Duties, cry up High or Low, or No Church, as their worldly Interest, or their Lords or Patrons led them. Such he duly observed, and how ready some Gentry were to make and find out among the Clergy such false Brethren indeed, to become Tools to their Parties, Accusers of their honest Brethren, and Slaves to arbitrary Spirits, such as he observ'd on all sides, and fear'd as our greatest Enemies, treacherous bosom Foes, who can flatter and bully, swear and forswear, oppress and tyrannize, as they get into Power, only for their own End: He knew their contradictory Professions and Practices, how some will rail, and be ready to rebel against Princes, upon the Fear and Notion of Arbitrary Power, and yet exercise the same themselves, as far as they can, even act like *Turkish Bashaws* in their several Divisions, without Regard to GOD's Church or Poor, like those who proclaim the Temple of the LORD, and wish the Church had

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had more Rights; and yet to advance their own Power and Interest, would deprive her of those she has, seize her Patrimony, would impoverish and trample upon her Clergy, even those that serve them, refusing to pay their smallest Tythes, and bearing no Reproof or Admonition, not even for absenting from Church, and profaning GOD's Ordinances, &c. which they should punish in others, and give all good Examples themselves: But this he could never hope for in selfish Party-Magistrates, whom he could not follow, neither those who cry out Popery, yet continue the worst Relick of it among us, and act *Monkishly*; pretend to abhor Idols, and yet commit Sacrilege; or those who would drink and swear, and declare themselves mighty Zealots for Church and Crown, while they Reverence neither, but run into all Licentiousness, and commit Iniquity with Greediness, 1 *Pet.*

H E never thought any of these Boasters and self Contradictors to be our Friends, or a Credit to any Communion; neither could he think the Church to be in Safety under such Champions, nor like to be preserved by Sacrilege in one Age, or by Libertinism in another. *O horrenda!* His Moderation would not suffer him to enter into any of their Measures, nor pretend a Vindication of those Clergy; he did but only include

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them in this Prayer, among other offending Brethren.

‘ THE good LORD pardon those Offenders, who by their scandalous Lives, have given occasion to the Enemies of the Church to blaspheme; LORD give them Repentance for their former Errors, and grant them thy grace to lead better Lives for the future. Vid. Vind. p. 8.

HE wondred, indeed, how any of those could be taken for Patriots, whose Wisdom is so notoriously Earthly, Sensual, Devilish, *Ja. iii. 15.* who are Lovers of themselves, Covetous, Boasters, Proud, Disobedient to Parents, Unholy, &c. *1 Tim. iii.* whom he observ’d throughout the Nation in all Communities, tho’ differing in Principles, and damning one another, yet agreeing in malicious oppressive Arts, to curb their Superiors, and enslave their Inferiors, as arbitrarily as any Tyrants they exclaim against, enough to make People jealous and fearful of them, if not moderate in all Elections and Proceedings. His Moderation could never brook that mad Humour, which he saw too prevalent in all Parties, to be under no Restraint, no religious Aw in the least that seemed to esteem the Clergy, only for their own mean Designs, or By-ends, loving a poor Clergyman (as they would make and despise him) like *Harry Martin*, in the cruel Days of Sequestration, which he often

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ten told me; and how such Persons valued the Church for nothing, but her Loss and want of Discipline, which he really lamented with her, and truly imputed to our unhappy Dissentions, the unreasonable Separations even of devout Protestants, whom he could never esteem equal with the Foreigners that were ready to communicate with us, and attempted an Orthodox Union, even at *Geneva*, whose eminent Pastors regret their want of Episcopacy, in their Letters to the University of *Oxford*; which pleas'd him greatly, with the famous Learned *Turretine's* and *Ostervald's* zealous Writings; as did the late King of *Prussia's* pious Attempts of uniting the *Lutherans* and *Calvinists*, yet wishing their Return to the Episcopal Ordination and Baptism, according to the famous Author of *Lay-Baptism* invalid to his Friend. These gave him the most favourable Opinion and comfortable Hopes of the Foreign Churches: And thus as he was universally charitable, and had his Passion in absolute Subjection, seeking after Truth and Peace united together; so he exercis'd that blessed Moderation, which our excellent Church, above all others, both enjoyns and practices; that true Temper of Mind which Nature suggests, which right Reason dictates, and which CHRIST and his Apostles taught: So calm and good was he,

THUS,

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THUS, *lastly*, he manifested himself a truly loyal Subject, and most useful Christian all his Days. As this is most evident from what has been already said, and is seen in all his Writings; so for this I may appeal to all who knew him, especially those whom he had the Honour to be best known to, as the present most Reverend Archbishop of *Canterbury*, who always highly esteemed him; and the late most Reverend Dr. *Sharp*, Archbishop of *Tork*, whose Predecessor most generously bestowed a Prebend upon him in his Cathedral (as in all others, Dignities should thus be conferr'd) purely for his Pastoral Labours and Merits; for his Zeal and Fidelity to GOD, his Church, his Prince and People, whom his truly Christian Publick Spirit could not separate. For whom continuing his grateful Veneration to the End of his Days, he engaged me a few Months before, to attend his Grace with a Parcel of his last Books, in a modest Account of his infirm painful Life, and an humble Recommendation of his Friend, (such was his Love to me while sensible) which (the first Opportunity after his Death) were most favourably receiv'd by his Grace, with a particular Affection and Concern for the Loss of so good a Divine, and Christian indeed, such a compleat beneficent wise Man, whose Character I would take Leave

to

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to sum up in the Words of an ingenious small Author, just accidentally in view; since they are so really expressive of his very inward and outward Parts, his whole De-meanour, &c.

THO' low of Stature, and mean Aspect, yet truly Reverend; his Countenance was full of Mildness and Courtesie; his Eyes more smiling than his Mouth; his Discourse grave and sober; Words smooth and proper, distinctly utter'd, with due Respect to Time, Place, and Person.

HIS Religion was legible in the Innocency of his Life, Exactness of his Morals, Integrity and Truth of his Words, and the Justice and Honesty of his Conversation.

HE abstain'd from offending, as if none ever pardon'd; yet pardon'd, as if he daily offended.

HIS Passions he made Servants to his Reason and Religion; and if they rebelled, first conceal'd, and then suppress'd their Mutiny.

HE generally spake little, saw others Tempers, without discovering his own; yet when Occasion serv'd, shew'd his Silence neither proceeded from Affectation or Weakness; for by running back to Ages past, and recovering Events out of Memory, and then preventing Time, in flying forward to future Things, and comparing one with the other, he would give a Verdict

dict well near propheticall; yet was so free from Vanity, he could bear interruption patiently.

SUCH was his Prudence, and so exact his Judgment, as to discern between Pride and Greatness, Religion and Superstition, Quickness and Rashness, Government and Tyranny, Liberty and Licentiousness, Subjection and Servitude, Frugality and Covetousness, &c. and give to every Cause its proper Actions and Effects.

HE drank Wine as sick Men take Physick, meerly for Health: Reason was his Rule, Conscience his Counsellour; and his Actions were ever contrary to those he found fault with.

A GE render'd him neither Morose nor Imperious; his Conversation was so affable, pleasant, and instructive, young and old both delighted and profited in his Company.

THO deep, yet clear; tho' gentle, yet not dull; strong without Rage; without o'erflowing, full.

THE Scholar and the Gentleman were so perfectly united, no Critick could find the least Distinction.

THE Approach of Death terrify'd him not; he seem'd to fear recoiling back to Childishness, more than to Dust.

BUT it pleas'd GOD to take him before Dotage, while he could divert himself with Seneca, and Tully de Senectute, which

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I found him often reading, and more devoutly considering his latter End, rejoycing in his Retirement, with this Motto, *Qui bene latuit, bene vixit.* As the painful Gravel, and the working out of dissolv'd Stones (whereof he voided great Quantities) daily reminded him of his Mortality; so he was daily conversant with the King of Terrors, and ready to encounter him in any Shape, thro' CHRIST the Conqueror, having a true saving Faith in him, strong and lively, always working thro' Love; which took out the Sting of Death, and weakned all its Strength, whereof he could often discourse (as with me to my Sorrow, yet Comfort, he frequently did) both freely and chearfully, assuring me, all the last Year, of his short Continuance on Earth, and foreboding a sudden Exit, which I could not apprehend, knowing his very temperate Life; or at least, I was too fearful and unwilling to believe, and which himself seem'd to forget at last, by not reviewing his Will, that was lodged at *Mercers-Hall*, and he had sent for it but a Month before his End, to make it more undoubtedly perfect in his Health, and according to his own wise Rules, more Christian, prudent, just, and charitable; wherein alone he fail'd at last, as I have Cause enough to observe, and must needs remark, to be just and impartial in all Points.

NOW,

NOW, if so pious, so exact a Christian, so wise a Man as he was in all Respects, could thus fail, could leave the World, and his truest Friends expos'd in it; so contrary to one of his own excellent useful Books; contrary to his own Doctrine and Practice in all other Cases; no wonder then, if careless Sinners die as they live, foolishly indeed; and if no Men, not Princes, are to be trusted, no Sons of *Adam* are to be confided in, when the best are vain and imperfect, if not deceitful; a sufficient Warning to all, both Rich and Poor. And this is not the only Instance I have known of such eminent Livers, who have done so much Good all their Days, that they have neglected the Conclusion, or have been entangled at last in pursuing some Worldly Advantage, recovering some Loss, or attending some fair Prospect (as he dream'd) and design'd some mighty Good, a noble finishing Stroke, &c. have dy'd like *Abner*, in another Sense, and can see so much Sin and Misery in their End, which could never enter their Thoughts before, without trembling and Horror; and I know the Case of a good Soul in all these Respects, which I refer to here.

Alas then! If the wisest are thus deceived on account of this World, what are those doting and mad Fools, who have their Portion and Treasures in Vanity, take
up

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up their Rest where is none, trust in uncertain Riches, depend upon humane Hopes, meer broken Reeds; sing Requiems to their Souls, when they are required of them, or sent down quick into Hell? O miserable and undone! Who will not take Warning now, and earnestly endeavour, by doing all Good on Earth, to secure a Portion in Heaven, that eternal Inheritance? Which was our good Doctor's continual Aim and assured Hope in Life, tho' he had not time to trim his Lamp at Death's Approach.

INSOMUCH, that as the Preacher observ'd in his Funeral Sermon, had he not led a good Life, his End had been miserable: However, in the beginning of his Cold and Fever (which increased with unusual hot Cordials) which he did not think mortal, neither did his eminent Physician, tho' sent for too late, till he was stupify'd, and so departed in 10 Days; he had begun a Preparation, and desired his Curate to pray with him out of his own Book for Sick and Dying Persons, blessing GOD for the Comfort he received in his own Works; but too soon being senseless, and incapable of minding any Concern Temporal, or Spiritual, his habitual Goodness is our only Hope and Consolation, our Assurance of his Happiness, whom may we thus follow, and take Warning against sudden Death;
be-

beware of trusting to a Death-Bed-Repentance, which he had no Necessity for, and which he has plainly demonstrated to be neither comfortable nor safe, but most hazardous to all, in his Discourse on that Subject, dedicated to King *William*, which he had partly preached before his Royal Consort, whose Piety he admired, and who was pleas'd to honour him, and endeavour to reform her Soldiers and Seamen with a large Distribution of his little Tracts in Thousands among them; some of which he first published (as he prudently timed every thing well) pursuant to the King's Injunctions for suppressing Debauchery and Prophaneness. As all has been particularly shewn already, and as he gave the most proper Directions afterwards to religious Magistrates, Societies, and Officers for that purpose; so he contributed as a corresponding Member to the first honourable Society (the Foundation of the Propagating) for promoting Christian Knowledge, by great Numbers of his own Tracts: However, his Distance and Solitude at last, with his hasty Death, prevented his Disposal of his Library, and his Settlement of a Charity-School, according to their great Designs, &c. which their Letters signify to all their Correspondents, with their pious, charitable, and zealous Methods, as far as the Laws of the Land, the Canons of the Church, and

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and Christian Love and Prudence oblige and empower them; within which Bounds should all faithful Pastors and People promote the Glory of GOD, with the Good of Souls, freely contributing and earnestly consulting thereupon in such voluntary Societies, as they recommend and encourage; which yet we have not been able to raise, no not in our Doctor's Neighbourhood, who more particularly contributed to the Royal Corporation, which he so affectionately recommended, in his right Christian Discourse of Last Wills and Testaments, to all honourable, worthy, able Persons, for the Relief of Clergymen's poor Widows and Children, where Numbers are increas'd beyond their Allowance of the smallest Stipends, &c. tho' justly confin'd by King *Charles* the Second's Charter, to the Relicts of Orthodox and Loyal Clergymen; and for such only was built, and endow'd, the famous College at *Bromley*, by the late Orthodox and Loyal Bishop *Warner*, where the Episcopal Seat of *Rochester* stands next adjoyning to our Doctor's beloved Parish of *Beckenham*, where his Remains were deposited, *September 17. 1711.* in the 70th Year of his Age, in his own decent Chancel; who lived to see that noble Charity embarrass'd, and many Widows dying in Debt and Want; for whom he sollicitated in his meek humble Way,

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whom

whom he always pitied, entertain'd and comforted, as they were able to visit him; and would have taken all possible Care of the whole Body, had it been in his Power as Trustee, &c. whose Plenty did not make him forget the Necessities of any, nor much less insult or injure, nor even insist too rigorously upon his own Rights, which he would moderately depart from, for Mercy or Peace-sake; and not suffer the least Violation of Justice or Charity that he could help, in the very fashionable Age of Debts, Neglects, and Oppressions, with every Breach of Trust, which his Soul abhorr'd; he not only avoided Evil, but did Good; not only lived in Innocence, but Beneficence too.

THUS, if I may have Leave to borrow the Words of an eminent Preacher, in his Character of a Noble Prelate, the Right Honourable, and Right Reverend late Lord Bishop of *London*, which may conclude this as truly: 'He was not only blameless, which is a sort of a negative Character, but he was a Pattern of good Behaviour, and of good Works, *1 Tim. iii. 2 Tit. ii. 7.*

HE was in all Respects one of the best bred Men in his Time: In all Respects, I say, because Religion is the best Ingredient; without it, the exactest Deportment may be carried on by Flattery, and may
end

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end in Treachery: He was courteous and affable, not full of Words, but very conversible; and as in his Ministerial Offices, so in his Conversation too, he was willing and apt to teach.

HE was always easy of Access, and ready to do good Offices: In his Friendships he was constant, I may say inflexible; yet he was not Sinless: He was but Man indeed, and therefore might be, and was sometimes deceived; like other Men, he was imperfect, and had his Failings.

A State of Perfection is that of another World, whereto he is now arrived; but yet his Failings were other and fewer than those of the Generality of Mankind; they were Infirmities, not Presumptions; they proceeded not from vicious Inclinations, much less from vicious Habits; but from easiness of Nature, and Goodness of Disposition; I had almost said, they proceeded from his Vertues, and would have been reckon'd such in other People; and tho' he had the fewest Faults, he begg'd Pardon, as if he had had the most, for none could be more penitent and humble. I really affirm and know, that none could study more in this manner the Peace and Welfare of the whole Catholick Church, and sincerely endeavour the Salvation of all Men; before whom I have thus far set forth one of our best modern Exam-

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ples for Imitation; impartially representing his eminent, useful Life in a plain practical Essay, and true History; hoping it may not prove tedious or offensive to the wisest, who may correct and improve it as they please, to his pious Memory, and our common Good; my only Aim and grateful Intent; whom he often accosted with the endearing Title of Friend both in Word and Writing, using me so in Business and Conversation; answering Doubts and Disputes accordingly, whereof I have one Manuscript worthy the Light upon occasion, concerning the Propitiatory Oblation, or Eucharistical Sacrifice at the LORD's Table; whereupon he owned it the Priest's Work alone, to place the Elements with all Reverence, as well as consecrate them, to offer them rather more solemnly than the Alms, where decent Conveniences can be had; and indeed no Man appear'd more orderly and decent every where, nor could have a better Judgment and Temper to end Controversies, and reconcile the most differing Communions, &c.

BUT practical Piety was his Delight, Charity his Business, and all in Humility, manifesting the *Christian Indeed*, the most *Faithful Pastor*, without Paint, Flourish, or any vain Design: He was no fine Orator, but honest, and lived as he spoke; and he
lives

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lives yet in his universal good Tracts, in his famous Project, which has brought in so many Thousand Pounds to the *Mercers Company*, a sacred Trust to be faithfully and charitably dispos'd of, as they hope to meet him in Heaven.

SO may all Degrees of Clergy and Laity both, who will proportionably follow his Example, beginning and ending as he did, like the Holy Jesus (our only perfect Grand Exemplar) with the Fundamental Grace of Humility. After all his good Works, placing the Glory right, and imputing nothing to himself but Depravity and Sin; he left a Direction to his Preacher, not to commend him, but read this instructive Confession.

*'IT is, O LORD, thy preventing and
'restraining Grace alone, which hath kept
'me from the foulest and greatest of Sins:
'And it is thine inciting and assisting Grace
'alone, which hath enabled me to think
'and Design, to speak and do any of the
'least Good. Not unto me, not unto me, but
'unto thy Name only, be all the Praise,
'Honour and Glory; as thine is all the
'Power, Wisdom, Goodness, Right, and
'Dominion, for ever and ever. Amen.*

P O S T.



POSTSCRIPT.

HAVING, among others, since this was sent to the Press, met with Mr. *Isaac Walton's* Life of the very Meek and Learned Bishop *Saunderson*, whom Dr. *Ashton* greatly admired, imitated, and quoted much in his *Cases of Scandal and Persecution*; I must crave Leave further to observe, with that Author, in his Preface and Books,

First, THAT if for *Mary Magdalen's* penitent and costly Kindness, our Saviour took Care her Memory should never be forgotten; then doubtless such Men's meek and innocent Lives (as our Doctor's was) with their great and useful Learning, might challenge the like Endeavours to preserve their Memory.

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POSTSCRIPT.

Secondly, T H A T in this Relation, I have committed no wilful or material Mistake; tho' I have been so bold as to paraphrase, and say, what I think he (whom I had the Happiness to know well) would have said upon the like Occasion; where, *Expertus loquor*, he who loved me, would pardon, if I have erred in this kind; who desire the same Favour of my Reader, As,

Thirdly, F O R commending him to the Imitation of Posterity, with that great and humble Bishop; when both of them forbade any Commendation of themselves in their Funeral-Sermons (other than what themselves should direct) which can't be extended to prohibit any posthumous Work for the Publick Good, as Mr. Walton pleads; nor much less our Historical Accounts of their Lives, who may be observ'd,

Fourthly

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Fourthly, T O agree in their firm Belief and Practice of the Primitive Doctrine and Worship of our Establish'd Church, not so much from the Force of Custom and Education (to which the greatest Part of Mankind owe their particular different Perswasions in point of Religion) as upon clear Evidence of Truth and Reason, after a serious Examination of the Grounds, as well of Popery, as Puritanism, both justly and impartially charged here with Superstition and Schism, which can be no more imputed to us, than the Beginning, or Continuance of a Quarrel, is rather imputable to him that demandeth his Right, than to him that withholdeth it from him, and so becometh doubly wicked and unreasonable. Thus may sincere unbiass'd Men judge and determine in all Controversies and Contentions; observing the Golden Rule of Equity,

ty,

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ty, with Obedience to all our Ecclesiastical and Civil Laws ; so fearing GOD and his Vicegerent, and meddling not with them that are given to change, whom those eminent, pious Divines strictly avoided ; and thus equally condemned.

Fifthly, ALL such Parties that visibly threaten Danger to the Church in point of Religion, by encreasing Prophaneness or Atheism, and Licentiousness ; or Popery and Desertion ; and in point of Revenue, by Sacrilegious Grips, and Enclosures, which they both piously lamented and prayed for some wholesome and effectual Remedy to prevent the same before it be too late, without trusting to the Godly Preterences, outward Shews, or tender Consciences ; or much less to the profane and noisy Professions, and uncharitable proud Boastings of any such Men, on either side, who are a reproachful Contradiction to themselves,

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selves, and Scandal to their several Parties, giving us sufficient Antidotes against all ; like two notoriously opposite selfish Furiosos, who hate and damn each other, yet drive on together (Jehu-like) in Malice and Revenge; uniting with *Herod* and *Pilate*, against the Righteous and Innocent, by the Help of *Judas*, and false Brethren, whereof those good Men sadly beheld (as we may now) many flagrant Instances in the Days of Strife and Confusion, to the Ruin of the Christian Churches throughout the Nations; such as yet make many, yea many of those that are called to so high an Office, as to sacrifice (says the good Bishop) at GOD's Altar, to eat the Bread of Sorrow constantly, when it is in their Power to turn it into the Bread of Chearfulness, had they but so much of the Power or real Form of true Godliness, which yet
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they presume upon above others; who still find themselves no more secured from the Possibility of falling into Error, thro' Ignorance, than of falling into Sin, thro' Infirmity. So,

Lastly, LET me conclude with that truly pious Author Mr. *Walton* (who hath also transmitted to Posterity the great, tho' short Example, the famous Life of the Divine *Herbert*.)

IF I had had time to have reviewed this Relation, as I intended, before it went to the Press, at such Distance too; I could then have contracted some, as also enlarged, and altered other Parts of it; but it was hasten'd from me, and now too late for this Impression: If there be a Second (which the Printer hopes for) I shall both do that, and upon Information, mend any Mistake, or supply what may seem wanting.

F I N I S.

POSTSCRIPT

they picture upon above others; who still find themselves no more secured from the Possibility of falling into Error, this Ignorance, than of falling into Sin thro' Ignorance. So, I say, LET me conclude with that truly pious Author Mr. N. N. (who hath also ventured to follow the great, tho' short & simple, the famous Life of the Dr.

vine Huxley) If I had had time to have reviewed this Relation, as I intended, before it went to the Press, at such Distance too; I could then have corrected some, as also enlarged, and altered other Parts of it; but it was dashed from me, and now too late for this Impression: If there be a Second (which the Printer hopes for) I shall both do that, and upon Information, mend any Mistake, or supply what may seem wanting.

F I N I S

BOOKS *publish'd for the* AU-
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E*Nglish* Cretes, and *Arheistical Christians*, de-
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with Directions for a Reformation : Wherein
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Laity : In a Visitation-Sermon.

The Christian Indeed, and Faithful Pa-
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